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Mound Builders of Illinois

THROOP

LOOKING FROM T

The Great Monks' Mound (also called the Cahokia Mound) is 104 feet high, occupies a base 1,080 feet long and 710 feet wide, and covers approximately 17 acres of ground. The tumulus contains over 1,500,000 cubic yards of earth.

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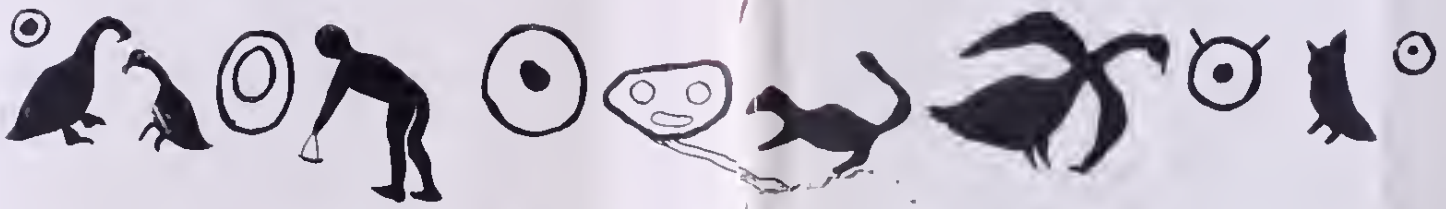
Prof. Warren K. Moorehead, under auspices of the Illinois University, conducted quite exhaustive explorations during the spring and autumn seasons of 1923, 1924 and 1925, and his reports are very interesting. The Professor was handicapped by lack of funds to make his explorations as systematic and thorough as he would liked to have done, but, perhaps the state will awaken to the importance of placing this work in competent, careful hands, and then many things of tremendous interest and importance will no doubt be unfolded.



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"These pictographs are situated on the cliff more than a hundred feet above the river. A protruding ledge, which is easily reached from a hollow in the bluff, leads to the cavernous place in the rock; and while one is safe from rains or storms, he has a splendid view, not only of the Mississippi, which flows, a mile in width, in majesty below, but of the cultivated bottom lands on the opposite shore, and beyond, the turbid waters of the Missouri,—one of the most magnificent scenes of this romantic locality."

Mound Builders of Illinois

DESCRIPTIVE OF CERTAIN MOUNDS AND VILLAGE SITES IN THE AMERICAN BOTTOMS AND ALONG THE KASKASKIA AND ILLINOIS RIVERS

BY

ADDISON J. THROOP

CALL PRINTING COMPANY
EAST ST. LOUIS, ILLINOIS
1928

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PREFACE

THE most interesting study for mankind is man. So long as life remains, to the student is unfolded new knowledge, new interests. To delve, in imagination, into the long-ago, into the crude beginnings, finding there, perhaps, evidences of superior culture along other lines than our own, certainly is fascinating mental exercise.

Go back as far as earth's gaseous beginnings with the geologist; go with the archaeologist back to mankind's rudest beginnings; contemplate reverently the tremendous complexities and wonders of mankind to-day; visualize with Christian faith the future development of man, when civilization will have embodied the divine Hope that lies within mankind's very soul, and we are but brought to a faint realization of the infinite love of an Infinite Father, whose Purposes, deeply rooted in aeons gone by, are unfolding by laws that are immutable.

At odd times, and by using spare moments, we have written the matter, gathered the illustrative material, and set the type for this little book. We dedicate it to a better understanding of the Red People, on whose lands we now live, and whose village and burial sites are now teeming with the life of American farms, towns and cities.

We are grateful to many individuals for the encouragement to proceed with this work, and especially to the Rev. Albert Muntsch, S. J., of the St. Louis University, for his kindly interest; to Col. Sam. N. Hunter of the East St. Louis Daily Journal; Mr. P. B. Corr, of the Northwest Territory Exposition. We are also grateful to Mr. H. M. Braun who furnished so many of the illustrations used in this little work; and to Dr. Don F. Dickson, who has assisted us by sending in photographs of his work at Lewiston. The photo engravers, the printers, the pressmen of our shop, the Call Printing Co., too, have all seemed to take special interest in working on "The Mound Builders of Illinois."

INDEX

Mound Builders of Illinois 13
Abundance of Flint Hoes in "Bottoms" 15
Relics of Bone 15
Relics of Seashell 16
Pottery of the American Bottoms 17
Relics of Wood, Skin and Basketry Missing 22
Burial Customs 23
Can We Reconstruct Life by Study of Burials? 24
Stone Graves 25
Jackson County 28
Near Roots, Randolph County 31
Stone Burials Near Fults, Monroe County 34
St. Clair and Madison Counties 36
Rattlesnake Mound, St. Clair County 38
John B. Rolle Village Site, St. Clair County 40
Site at French Village, St. Clair County 42
"Dickson's Mound Builders," near Lewiston, Fulton County 47
The Original Americans 56
Virginia Indians, in 1584, Were Clean, Thrifty 56
Character Qualities of Known Red Men 58
Prof. Moorehead Pays Tribute to Red Race 59
Ohio-Illinois Indians Were Brave 60
Unscrupulous Traders Curse to Indians 61
Chiefs Logan, Cornstalk and Tecumseh Were Great Men 61
Too Much Emphasis Placed on Battle-Cruelty 63
Government Made Treaties; Upheld Trespassers 63
Many "Frontiersmen" Were Dissolute Fellows 64
Indians Lived Comfortably in Cabins 65
Destroyer Williamson Meets Real Indian Fighters 66
Logan, Great Orator; Tecumseh, Great War Chief 66
Prof. Moorehead Displays Ancient War Flag 67
Agriculture of the Red Men 68
Hariot, 1587, Describes Crops Cultivated 68
Beverly Gives Evidence of Long Cultivation of Maize 70
Marquette and Others Add Interesting Testimony 71
Modern Corn-Crib of Indian Origin 72
DeSoto's Chroniclers Tell of Abundant Indian Crops 73
America's Debt to the Red Men 74
Did Thousands Leave American Bottoms Suddenly? 76
Injun Stuff (a Poem) 78

LIST OF ILLUSTRATIONS

Cahokia Mound, from Photo Taken in 1904 ..... Insert
Cliff Carvings from near Alton ..... Insert
Peterson's and McAdams Map of the Cahokia Mounds ..... Insert
Flint Tools in St. Clair County Cache 17
Notched Hoes Found in East St. Louis 18
Flint Spades Found near East St. Louis 19
Flared Spades from Three Neighboring Counties 20
Flared Spades or Hoes from the American Bottoms 21
Various Types of Notched Hoes 22
Interesting Find near Centreville Station, St. Clair County 25
Cahokia Arrowheads 26
Persimmon Mound 27
Pipe, Human Figure, from Jersey County 29
Bowl, Human Head, from Blythesville, Arkansas 30
Pipe, Frog Figure, from near Centreville, St. Clair County 33
Ceremonial Sceptre from Mound near Cahokia 37
Effigy Pottery of the American Bottoms 41
Dickson's Mound Builders, Horizontal View 49
Dickson's Mound Builders, "Bird's Eye" View 50
Pottery from Dickson's Mound 51
Pipes, etc., from Dickson's Mound 52
Collection of Arrowheads, etc., from Dickson's Mound 54
Effigy Pot and Concretions Found in Mound and Grave 55
Vessels from Offermann's Mound, Monroe County 57
Dickson's Unfinished New Work 75
Our Relic Cabinet 79

Mound Builders of Illinois

MOUND BUILDERS OF ILLINOIS

ILLINOIS has, without doubt, the most abundant supply of natural essentials for the development and support of mankind of any area of its extent in the world.

Its fertile prairies, its verdant woodlands, its beautiful lakes, its numerous streams and its sections of rock-bound hills, made it a veritable paradise for the development and support of the prehistoric people who thrived there. Modern man has cultivated its fertile prairies, harnessed its beautiful streams, delved into its rock-bound hills, bound them all together with magic bands of steel and concrete, for the swift distribution of the abundant production of the essentials so necessary for our comfort and wellbeing.

Prehistoric man found ample supply for his simple needs and tribal organizations without delving into the refractory depths, as does our luxury-loving man with his complicated civilization, to-day. Food, shelter and protective raiment were all of prehistoric man's personal needs. Tribal organization was necessary for his continual battle against the inroads of ravenous beasts and greedy human rivals.

The American Bottoms, the alluvial bottomlands bordering the Mississippi River, from Alton to Chester and below, as well as the bordering hills on both sides of the Father of Waters, show abundant proof that in this district was prehistoric man's greatest development north of the Rio Grande.

At East St. Louis the great Cahokia group of more than eighty tremendous mounds, containing as they do millions of cubic yards of dirt, clearly indicate that here was the center of a numerous and age-old prehistoric human habitation.

These people, as evidenced by a wealth of relics, traded far and wide, from the Eastern Alleghenies to the Rockies of the West, from the frozen North to the Gulf of Mexico.

TO visualize the ancient life of a people by their relics of stone, bone, shell and clay, may be impossible, but long acquaintance and much study of their burial places and their camp sites should enable one, to some extent, to arrive at fairly accurate general conclusions.

It would be open to argument to try to establish the origin of these peoples. It is generally maintained by writers and scientists that the prehistoric Americans, from the Arctic Circle to Cape Horn, were Red Men. Therein the New World differs from the Old World in its ethnology, because over there are found the Caucasian, the Malay, the Negro, the Yellow races.

The beginnings of races being too remote for the writer, we will accept the hypothesis that the prehistoric residents of Illinois were Red Men, pre-dating the advent of the horse, which animal changed the habits especially of the Plains Indians from sedentary, industrious, agricultural people, to roving, predatory creatures, such as our histories tell us about.

It is not only interesting, but we believe proper, to note briefly the radical differences of the prehistoric peoples of the two hemispheres. The Western peoples never learned, until the advent of the white conquerors, to put **tools on** their handles. They split withes, and bound with rawhide and fibre the **handles on** their tools. Here they never invented a pottery wheel, or other ordinary uses of the wheel. They did not develop the metals or metallurgy. Nowhere has the prehistoric American evidenced the art of smelting metals. They used the iron (hematite) and copper just as they were found, chipping, pounding, grinding them into ornaments, tools, arms and charms as were wanted. The use of galena, quantities of which are found on campsites, caches and in burials, is entirely problematical, with the evidence tending to show that it was prepared for use as paint. Certain findings in the mounds near East St. Louis would lead one to believe that they had a method of heating or chemicalizing it for the making of their white paint.

The prehistoric peoples never—in the American Bottoms—conceived the idea of expressing thoughts by inscribed heiroglyphics or letters. Such fixing of thought was done by

imagery in artistic effigy pottery and stone. Occasionally carvings on stone, in caves and sheltered cliffs, indicate the rudiments of such ideas, but the meaning of the carvings is clear only to the ancient individuals who so laboriously made them.

The relics of flint, stone and bone are the only "reference books" the student has from which to draw conclusions.

The Mound Builders, who have left their great earthen monuments so numerously and magnificently in the American Bottoms, were an industrious people, and their works, their artifacts, their camp sites, together with the situations of the mounds and sites, make an interesting study.

ABUNDANCE OF FLINT HOES IN BOTTOMS.

Flint was procured from exposed ledges of limestone, locally; from quarries in the Ohio "Flint Ridge;" in the nearby Ozarks; from the Tennessee and Kentucky mountains, and was their universal material for the making of knives, arrow and spearheads, adzes, chisels, digging and scraping tools.

The flint hoes, finely chipped and of varying size, and the great numbers that have been found in the American Bottoms, cause one to come to the conclusion that the Mound Builders were a people given to agriculture. In fact the "gentlemen" Spaniards who accompanied DeSoto found them so, and have described their fields and crops. They were the first white men to come in contact with the Mississippi River Indians, and say that from one village, in what is now Arkansas, they procured corn enough to last their 600 men and 200 horses for three months. They tell us that besides tobacco, the natives raised popcorn, yellow, white and red corn, pumpkins, melons, beans, potatoes, yams and many other vegetables and fruits now common and useful to us.

RELICS OF BONE.

Much use was made of bone, especially of the deer and bear. Knives were made from the bones of deer which are still very hard, ivory-like and durable. Long, slender, very

sharp implements are found, as well as shorter, even tiny needle-like implements. One is forced to the conclusion that such were used as needles in the making of clothing, moccasins and the like. Others were used, no doubt, as engravers' tools, in the marking of pottery and possibly wood.

Some collectors believe the smaller needles were used for tattooing, as so many primitive people mark their bodies for ornamentation, identification or in following out some peculiar "religious" purpose.

Bone relics are scarce, because when found at all they are quite fragile and brittle, and the amateur collector crushes them or passes them on, not realizing their ethnological value in his collection. It is difficult to save them, but they should be saved, for they add a whole chapter in the unwritten historical value of one's collection. A solution of white gelatin, procurable at almost any drug store, will preserve them, seeming to feed the chalky bones until one can handle them without danger of their crumbling. The bones should be dry when dipped in the solution.

These old bone needles cause one to visualize the matron or maid, carefully perforating for the insertion of the sinew or fibre threads, the finely tanned doeskin she used for her babe's dainty clothing, or for her wedding finery, or in making for her Man a "brave" and beautiful garment which would cause him to appear well in council or to protect him on the hunt or warpath.

RELICS OF SEASHELL.

One is always interested to find in Illinois anything made of seashell. Hundreds of long miles from seacoast as we are, yet we find seashells in the burials and on the plowed camp sites. River mussels were made use of as hand-hoes, by perforating a thumb-hole in the thickest part of the shell. Others were evidently used as spoons. Also they valued them as ornaments, and shells are found highly polished, with perforated borders and engraved with what appears to be highly complicated artistic figures of human beings, birds, animals or geometrical designs.

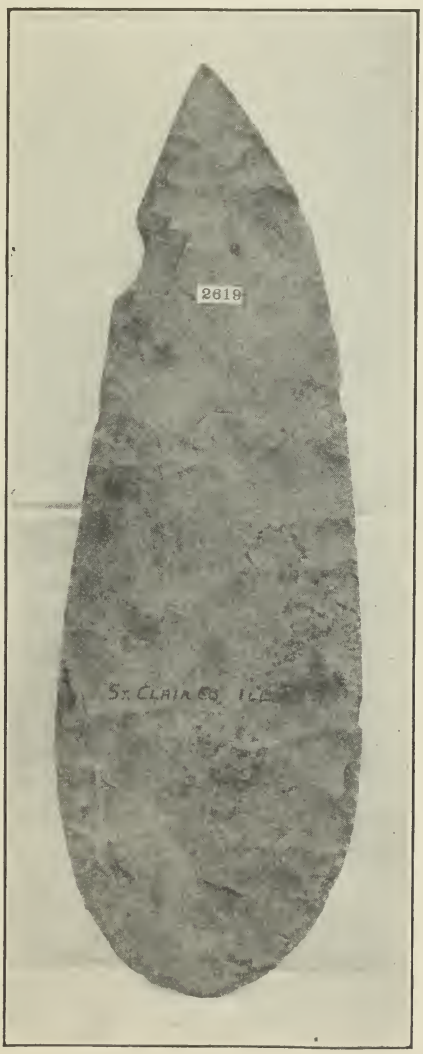
POTTERY OF THE AMERICAN BOTTOMS.

Pottery offers the student the best means of visualizing these departed peoples, and the American Bottoms furnish

FLINT TOOLS IN ST. CLAIR COUNTY CACHE

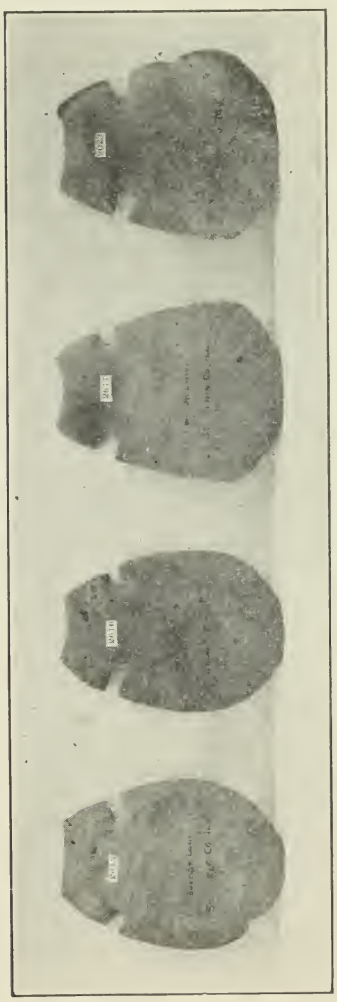
Caches of flint tools and projectile points have been numerous in St. Clair county, and are food for thought. Without horses or like methods of overland transportation, it became necessary, when the need for moving arose, to hide the heavy, bulky utensils of the field and village. Mr. H. M. Braun of East St. Louis came into possession of such a cache found in the spring of 1897 by Michael Pflugmacher, three miles southwest of Belleville, in Stookey township, St. Clair County. Besides the spade here illustrated, which was 15¾ inches long, very thin and finely chipped, were found four fine flared flint hoes, three polished flint chisels, a turtleback blade, a six-inch blade, a celt and a cupped stone.

Whether this cache represented the labor of one man or more, does not matter, but it is interesting to note the two types of hoes in the same cache.



the largest variety of any section of our great Middle West.

Remember, no wheel was used in the making of prehistoric Indian pottery. It was many times painted and polished, but not glazed after the modern or European manner. Some pottery makers were very skillful and artistic. Some of the ware is almost as hard as china, and yet we doubt that



NOTCHED HOES FOUND IN EAST ST. LOUIS

In the spring of 1912, workmen who were excavating a trench at Fifteenth Street and Illinois Avenue, in East St. Louis, unearthed the cache of notched hoes shown herewith. Mr. H. M. Braun, in whose collection they were, has graceously presented us with the cut.

Notched hoes are peculiarly the products of a race of people who inhabited the American Bottoms, and we believe their "home" was here at East St. Louis, because of the great numbers formerly found here.

At the National Stock Yards, over twenty-five years ago, in taking away a huge mound, were found great numbers, and many caches have been found here.

The "spread" of these old implements of agriculture, to our knowledge, extends somewhat up the Ohio River, and into Tennessee and Kentucky, as well as southeastern Missouri, and in Arkansas. Thousands of notched hoes are preserved in the collections of Dr. H. M. Whelpley, deceased, of St. Louis, and of Mr. E. W Payne of Springfield, this state. Other thousands are in eastern collections; many have been sent to museums and collectors abroad.

it was burned as our own finished pottery. From the fact that so much of it contains a large proportion of pounded shell, it seems to us that it was made cold, similar to our concrete or plaster mixtures, then sun-dried, after which it may have been buried in hot wood ashes or coals to "cure" it.

Handles, in some instances at least, were placed on the

FLINT SPADES FOUND NEAR EAST ST. LOUIS

Flint spades like the one here illustrated have been found in great numbers in the American Bottoms, especially in the area now occupied by East St. Louis and its environs, as well as among the mounds of the great Cahokia Mounds State Park Group. This specimen was found in this neighborhood and was in the collection of Mr. H. M. Braun. It is a very fine specimen, fifteen inches in length, of artistically chipped flint, very thin; has a glassy polish at the bit from being used in the dirt as a garden or field tool.

It is supposed that handles were bound onto such spades by using an ell-shaped tree branch and rawhide. Experiments show that thus hafted it becomes a serviceable garden tool, with which corn. beans, melons, tobacco, gourds or other garden truck could be successfully cultivated.

vessels by boring holes in the sides of the partly cured vessel, then placing on the handles, forcing them through the holes and smoothing each side so that, unless one breaks a handle from the pot, it seems to be molded in its place.

The pots are made melon or squash-shaped, in animal designs, and ducks, owls, eagles, bears, deer, frogs, fish, human faces and figures are depicted in pottery. Seashells were imitated almost perfectly, just as they would cut a shell to

FLARED SPADES FROM THREE NEIGHBORING COUNTIES

The flared spades or hoes are interesting, and seem to cover a wide range of territory. They are made of various kinds and colors of flint. The four specimens here illustrated, reading from the top down are as follows: found by Miss Tebow, on the Keiffer farm, near Caseyville, just east of East St. Louis; near Collinsville, Madison county; near Posey, Clinton county; near Edwardsville, in Madison county. They were in the collection of Mr. H. M. Braun, to whom we are indebted for the cut.

If a certain tribe or nation of Red Men made only flared spades, they either migrated over a great territory, or they were a very numerous people occupying it. They are found, we believe, in parts of Ohio, Indiana, Kentucky, Tennessee, Arkansas, Missouri and Southern Illinois.

make it a useful vessel. Bowls and saucers and occasionally plates are found.

Colored pottery sherds, usually red, are found frequently on plowed camp sites, where they lie exposed to rains, snows, freezes and hot sunshine, still appearing fresh, and the col-

FLARED SPADES OR HOES FROM THE AMERICAN BOTTOMS

These five specimens from Mr. H. M. Braun's collection, were all found in the American Bottoms. Reading from the top, as on page 16, they were found as follows: Will Powell, between Canteen Creek and the Collinsville Road, in Madison county; on August Adele farm near Cahokia; just west of Caseyville, St. Clair county; near Edwardsville; a half mile west of Imbs Station, St. Clair County. This group of flared spades show a great variance in shape and material.

Inasmuch as each modern tribe of Indians has some individual characteristic in his manufacture of arrows, bows, etc., so, we believe, the ancient tribes had certain individual or tribal characteristics in the making of their arrow and spear points, axes, spades and hoes.

oring matter so soft that it adheres to one's fingers.

In size the vessels vary from about a gill to several gallons in capacity. In thickness they run from thick cardboard to about half an inch.

RELICS OF WOOD, SKIN AND BASKETRY MISSING.

Of the utensils of gourd and wood, relics are very rare. These, like the skin, basketry and feather work, have disintegrated with the ravages of the years. In the mounds and burials no appreciable relics of such material have been found. A few bits of woven fabric were found during the summer of 1927 by Mr. Ben Woesthaus, in a burial on the bluffs east of East St. Louis. The fabric was lying beneath the knee of the burial, the bones of which, from the neck down showed positive evidences of quite thorough burning. Mr. Woesthaus managed to save a piece possibly two square inches in dimension, carefully mounting it on a card, under glass.

In very dry caves, relics of gourd, wood, basketry, fibre and cloth have been found and saved.

VARIOUS TYPES OF NOTCHED HOES

A collection such as Mr. Braun had furnishes many instances which cause one to think. Beautiful notched hoes are found over a somewhat restricted territory. True, they, like the flared spades, are found on the Ohio River and its tributaries; but East St. Louis, we believe, was the "home" of the notched hoe. The center piece above, a beautiful piece, was found just south of Eads Bridge, near the river; the lefthand hoe was found near Collinsville; the righthand hoe, near Lebanon.

BURIAL CUSTOMS

IT is difficult for us, accustomed as we are to the telephone, newspaper, mail service, radio, steam, electric and gasoline transportation, to imagine conditions lacking all of these things.

We hardly understand the Scottish Clans of many decades ago, their enmities, their differing customs and dialects, occurring in glens or valleys, separated by mountainous hills, yet apart, "as the crow flies," but a few miles. This condition existed, but, of course, at a time before modern means of thought transference and rapid transit eradicated the ignorance of one people as regards another, and which give us—or should give us—understanding and a feeling of kinship to our fellow men.

One must visualize the ancient peoples of Illinois in much the same manner as the ancient Scots. The tribes or villages on the Illinois River, no doubt, differed materially in customs from the tribes or villages on the Kaskaskia or other rivers. Not having books and letters, knowledge necessarily was transmitted by example and word of mouth. Therefore the learned of a tribe must have been after the manner of the Siouan or other modern Indian "Medicine Men." While these men were taught by their predecessors, each one, without doubt, interpolated into his ceremonies, his prayers, his magic, personal idiosyncracies and "discoveries" of his own, and his teachings would impress his tribe differently, and cause a variance in tribal customs of living and of burial even of those of the same "nation."

This individualism would explain the differences found in similar shaped mounds. It is impossible to choose a pyramidal, sugar loaf, oblongated, oval, truncated pyramid, effigy, high or low mound and say that "this shape contains certain burials, this shape without burials," and that another shape is strictly for "temple" purposes.

It seems that each tribe or nation built mounds with some generally accepted kindred purpose. Practically all of the

mounds contain unmistakable evidences of careful building, sometimes apparently for religious uses.

It has been our privilege to witness much excavating of mounds and ancient graves, and we have been moved to deepest reverence at the evidence of the painstaking labor in their construction.

CAN WE RECONSTRUCT LIFE BY STUDY OF BURIALS?

If one were to attempt to describe America as it is to-day, just how would we come at the subject? Especially would it be difficult to describe it to one who was totally unacquainted with modern America.

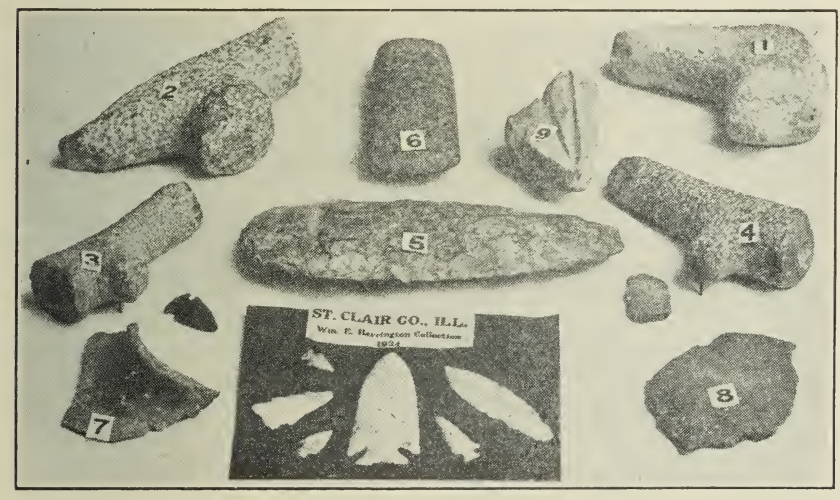
If all we had to picture America in 1928 were our burial places, would it be possible to literally reconstruct the life of to-day? Verily, one would find these burials as diverse in custom as are the lives of the members of our various denominations. However, without the modern "conveniences" which cause unnumbered complications of living and differing conditions, life would of necessity be more simple.

Life in ancient times was filled, no doubt, with desires for love, for power, for ease in living, for solution of the sun's rising, for the answer to the shining of the moon, for the answer to what seems the inherent belief or hope of all mankind—of Life itself—whether or not it continues after dissolution.

The philosophy of the ancient Indians is known to us only as we find it expressed in their mounds, graves and the poor relics found on camp or village sites. The work of their hands that have resisted unknown ages of time, the manner of burial, food bowls, stone tools and projectile points and knives, remain to tell us their mute story of the life of a primitive people that developed and became great along the simplest possible lines.

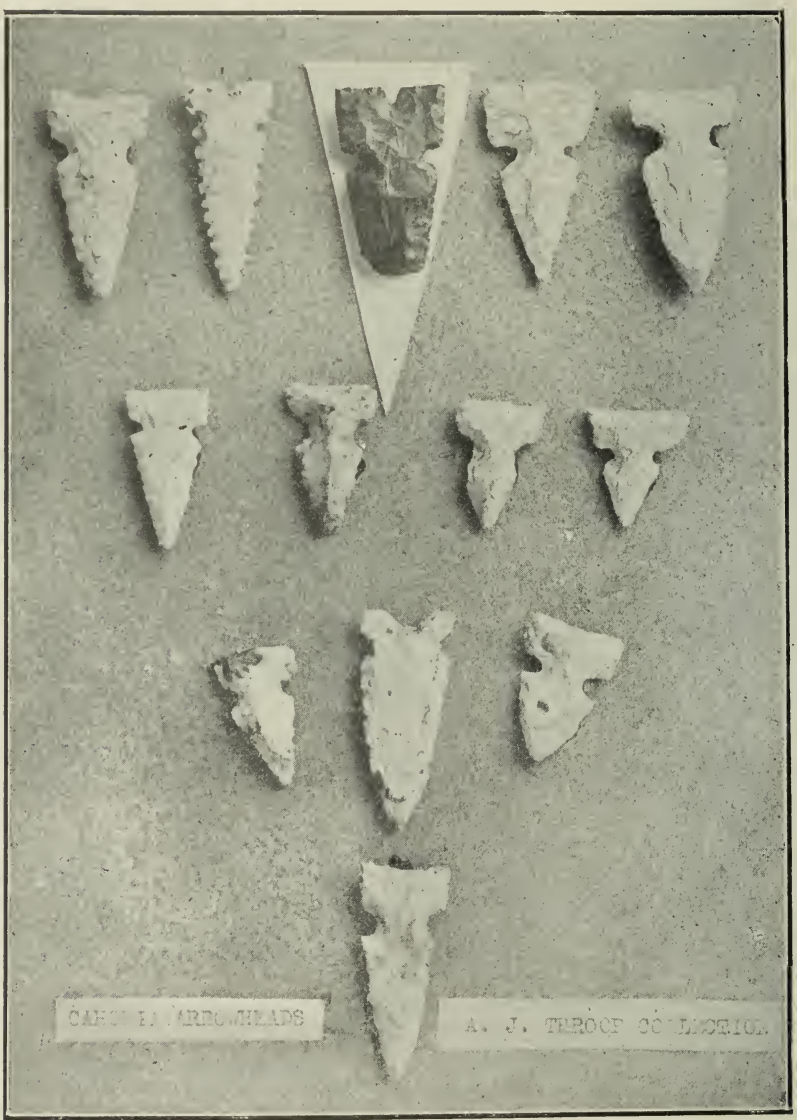
It is impossible to delve into all the many thousands of graves and mounds and to explore the innumerable ancient camp sites. It would be impossible to tell a comprehensible story of the total findings even were one able to do so. However, as we believe that if one could describe any one typical

American individual he would be telling a great deal of modern America, so we here describe a few typical Indian burials, in the hope that our findings may shed a little light on the customs of the ancient pre-Columbian Red Men of Illinois.



INTERESTING MOUND FIND, NEAR CENTREVILLE STATION, ST. CLAIR COUNTY

These relics were taken from a low mound at the foot of the bluffs east-southeast of East St. Louis, near Centreville Station, and are now in the collection of Mr. Wm. E. Herrington of this city. Numbers 1, 2, 3 and 4 are wonderful specimens of unfinished pipes, clearly showing that the shaping of the objects from the rough stone thus far was accomplished by a pecking process. Numbers 3 and 4 are partly drilled, and all are of very hard, refractory, grainless stone. Number 5 is a spade, rather thick, well chipped, with polished bit, made of pinkish flint, length nine and three-fourths inches. Number 6 is a beautifully polished celt of mottled granite. Numbers 7 and 8 are pottery sherds of thin ware, nicely finished, unornamented. Number 9 is a "bone needle sharpener," of white sharp sandstone. On the dark card, lower center, are some arrowheads, a very fine spearhead, a good knife blade. Near the mound are to be found abundant evidences of a large prehistoric settlement. Immediately north is a bubbling creek of clear water, and to the west lay the southerly end of old Pittsburg Lake, formerly a fine body of water, extending westerly five miles or more into East St. Louis corporate limits.



At the Cahokia group have been found tens of thousands of arrowheads, similar to the above, generally, in shape. Collectors as a rule name them "Cahokia points." Invariably of beautiful craftsmanship, some are marvelously chipped to knifelike fineness of edge. The materials used indicate somewhat the tremendous range covered by those Cahokia warriors. Obsidian, calcedony and quartz from the western Rockies, copper from the Lake Superior region; clear crystal, dark, bluish veined flint from Ohio, Tennessee and Kentucky; pure white flint from the Ozarks; red flints from lower down in the Arkansas hills. Other jewel-like materials one would like to believe came from old Mexico.

STONE GRAVES

STONE GRAVES are found, to personal knowledge, from above Alton to Gorham. We have read that they are found quite generally throughout the South (especially in Georgia) and up the Ohio River and its tributaries. They have been found, to our knowledge, occasionally in Iowa on the Skunk River.

These stone graves, like the mounds, while similar in general, has each one its individuality. They are found on the limestone bluffs, and in country miles away from exposed limestone. As it would be, to our minds, impossible to state even briefly the many differing ways of building stone cists or graves which we have found, we will not attempt a general description. It will be better to content ourselves with a few observations than to be lost in the maze of minute descriptions of the many which we have seen and explored.

And so we will merely tell about a few of them, in different parts of the territory up and down the Mississippi River from East St. Louis.

PERSIMMON MOUND - NEAR MONK'S MOUND

JACKSON COUNTY

IN SEPTEMBER, 1924, on the invitation of Mr. J. Dan Will of Roots, Randolph County, we accompanied him on an exploration trip in Jackson County.

On the Mississippi River Bluffs, a few miles west of Murphysboro, there is an extensive ancient Indian cemetery of stone graves, situated on a high ridge between the bottoms and a fair-sized creek which comes through the bluffs from the east at this point.

Much work had already been done by various persons in times past. Many great slabs or "cap stones" were scattered about, showing that a great many "resting places" had been disturbed. The side walls of many explored graves could be seen, evidently of graves which had been built very close to the original surface.

After digging into several of these, we finally came upon an undisturbed cap stone about two feet below the surface. After carefully uncovering the entire box or vault, we lifted the cap stone, finding the cist to be approximately seven feet long by twenty inches wide. The side walls were made by setting, edgewise, slabs of limestone about two to three inches thick. These stones had been broken into about the same sizes, but showed no evidences of having been trimmed with tools. Trenching all about the walls, we carefully withdrew one side and began taking away the sandy clay.

At the head of the burial we found a great chunk of red "paint stone," which we judged to weigh about ten pounds. Beneath this was a tent-like structure of very thin limestone slabs, which had been built over the face and head of the burial. On removing the dirt from the entire body, we discovered that all the bones below the skull were charred from burning, bits of charcoal being associated therewith.

The body was flexed, arms at side, lying on its back, the general direction of the ridge. No artifacts or projectile points were discovered, but the evident care of the burial, the protecting stone "tepee" over the head, capped as it was by

an unusual quantity of "paint rock," led us to believe it an "important" burial. The good contour of the skull, the restful attitude, the careful construction of the cist of heavy, well chosen stones, which must have been carried several hundred yards, together with the evidences of thorough burning, caused queer thoughts to course through our minds. As if we were eye-witnesses to the solemn ceremonies which must have attended the burial of this ancient Red Man, the im-

Wm. McAdams found quite a number of these "sphinx-like images." The frog pipe, on page 33, and the ab ove pipe in human form we reproduce with his description, from his "Records of Ancient Races," 1887. He says: "The face of this figure is a fine, expressive one, and the head is surmounted with a covering as though of some fabric, not very unlike some of the head-dresses shown in the sculptures exhumed by Layard from the ruins of Assyria. It is a sort of cap of folds, the end of the fold forming a crest or knob at the top. * * * It is considerably larger than the frog-image described above; is of the same red stone, and was taken from a mound on Piasa Creek, a few miles from Alton. * * * Like the preceding image (the frog, page 33), it is highly polished, and as a work of art has certainly no small degree of merit."

pression came of the Reason which prompted them. The Man himself had gone to the Spiritland. The fleshly remains, carefully laid to rest in a solid, protecting stone grave, were consumed by the fire and given to the god of the Air, while the bones were given to the god of the Earth, being carefully covered by the great stone, to lie throughout untold ages, until the cavity of the cist became entirely filled by the filtering in of the surrounding clay. Their sacred symbols of Life seemed to us to be exemplified as fourfold—the Spirit to the Spiritual realm; the flesh to the Air; the blood to the Waters; the bones to the Earth.

Our observations made, this burial was carefully replaced, to lie undisturbed, perhaps, until the poor bones of this Red Man are indeed absorbed into Mother Earth.

This is a remarkable life-sized effigy vase, found near Blythesville, Mississippi County, Arkansas, from a burial site that was being washed away by river. Mr. H. M. Braun, East St. Louis, had it in his collection some years ago, and says that while not at all common, Mr. Clarence B. Moore, Philadelphia Academy of Sciences, has described dozens of them in his book on his Arkansas archaeological work. The perforations in the ears were no doubt for the suspension of ornaments. Perforated fresh-water pearls have been found associated with burials, in great quantities. The protuberance at the forehead is also perforated, possibly for the fastening of feathers, which held a religious significance to the Indians, or some other form of distinguishing ornament.

NEAR ROOTS, RANDOLPH COUNTY

MR. WILL is an ardent student of archaeology, and by his continued interest and observations since early boyhood, he has amassed a wonderful collection of the relics of prehistoric Indians, as well as a knowledge of the burial places and village sites of the American Bottoms and bluff lands, especially in the territory from the mouth of the Kaskaskia River, up that river to Evansville, and the country toward the Mississippi.

On our return from Jackson County, we explored for a day in a very interesting burial place near Mr. Will's home. His father had done extensive work here in years gone by and it was some little time ere we made any discoveries.

Finally, however, beneath a disturbed site, we discovered two very interesting burials. The first one, about four feet down, was a carefully-made cist, which, when the great cap rock had been removed, we found to be about four feet nine inches long by only about eleven inches wide. On the outside of the cist, at fairly regular intervals, we found peculiar naturally-shaped pieces of "lime-drip," which formation occurs in the fine sand-like clay of the neighborhood. The shapes resembled the pottery-effigy squatting fat woman, which figure is found depicted in pottery vessels throughout the American Bottoms and further south near the great river. This resemblance was vague, somewhat after the fancied image of the "man in the moon" or faces in the clouds or rocks, as children see them. (See page 55.)

The skeleton, apparently that of a youth, was lying on its back, extended full length. The side walls fitted quite snugly against the skull and the body was either crowded into the cist after the flesh had been removed, or the pressure of the settling earth pushed the sides in very evenly before the cavity was finally filled by the sifting action of the fine clay throughout the ages. No artifacts or stone relics were found.

The second burial was peculiar. Bent at the waist, it lay on its back. At its head to the left, we found a crude

bottle-shaped pot of about three pints capacity. The legs bent straight down from the hips. At about the waist line, on the right, we found a well-made pot of about a quart capacity, with an animal head on the rim. Later when Mr. Will carefully took out the dirt with which it was filled, he discovered a polished mussel shell "spoon" very nicely incised, and also a small handled pot of about a half pint capacity.

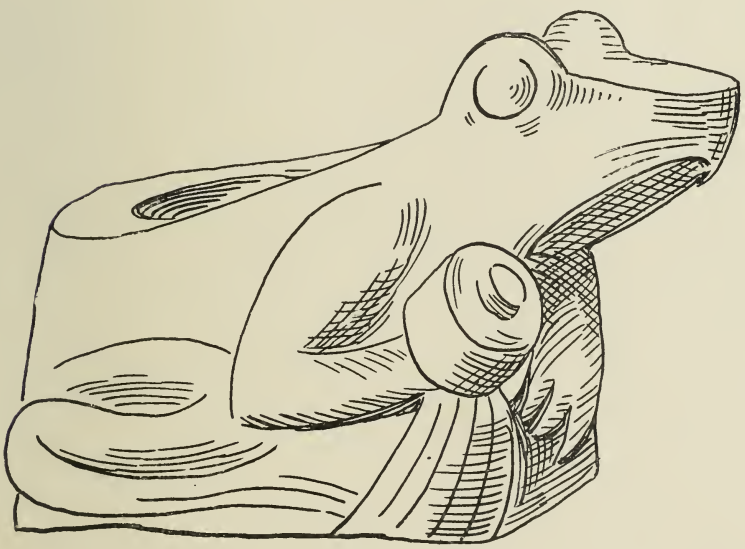
It is peculiar how the apparently solid earth fills all cavities of these carefully made stone cists, filling even the skulls, whose only openings into the brain cavity are at the entrance of the spinal cord or the tiny nerve channels of the eye and ear sockets.

At this place Mr. Will, some years prior to our visit, removed a very large cap stone, beneath which was an exceedingly well-made cist about fourteen inches in length by about six inches wide. The bones were disintegrated with the exception of particles of very thin skull, which were encased in one-half of a broken pot, placed over the tiny head by the loving hands which interred it so long ago. One small handled pot, about one-fourth pint capacity, was found, and it was found bottom up. Whether it was placed in this manner at the time of interment is a question. One can imagine that its being upside down was to indicate that the immature life, in thus leaving its loving parents, had left unfilled the hopes they held for it. Then again it may have been placed on the top of a little thickly blanketed and be-feathered figure, and as the ages ate the fabrics and skins, and the earth filtered through the interstices, its foundation crumbled and the tiny pot rolled over and became covered over in its fallen position.

This burial site, situated about half way up the steeply sloping hill, on a shelf-like park, overlooks an ideal camp site at the foot of the hill, where the hamlet of Roots now stands, and on the bluff above it are ample evidences of village occupancy.

A sugar-loaf mound about twenty feet in diameter by ten or twelve feet high, "overlooks" the burial site. This mound was explored some years ago by Mr. Will and his

father, who found at about the base line a great "wheel" made of a conglomeration in which pounded shell seemed to predominate, which was so hard it was very difficult to break. Evidently, as the Indians knew nothing of wheels, it was one of their sacred symbols, a circle with rays to the center, and was probably "big medicine" to guard the burial places of their tribe's departed ones.



The above is "an Altar Pipe, or smoke-maker, made from a beautiful red stone, and represents a huge bullfrog, which held in its right forefoot or hand a curious sort of mace or sceptre-like handle, surmounted at its upper end with a ball or globe. The base on which the figure sits is a parallelogram—and the whole has a sphinx-like appearance. It is a fine piece of stone carving, and weighs in the neighborhood of ten pounds. In the back of the image is a funnel-shaped opening, the smaller end of which connects with a similar aperture, like the bowl of a pipe, from behind."—Records of Ancient Races, Wm. MacAdam, 1887, page 45-46. With this burial Mr. MacAdam also found a "crown-like head-dress of copper, that had been ornamented with pearls and pretty figures from pearl shell."

STONE BURIALS NEAR FULTS, MONROE COUNTY

JOHN OFFERMANN lives on a large farm in the American Bottoms, near Fults, Monroe County. The former owner of the farm was a descendant of the early French pioneers. The house and barn are situated on a large mound, and the ground about seems to have been an old island, lake or bayou bank. The low broad ridge extends northwardly, and about three hundred yards northeast of the house lies a very low mound. The plow would strike the capstones, which the former owner did not disturb. However, Mr. Offermann, being very practical and thrifty, one day, with his sons, dug out the offending stones. As stone in this alluvial soil is not natural so near the surface, they worked carefully.

It is not known exactly the number of burials they uncovered, but it was an extremely interesting group. The bodies were flexed, arms at side, lying on their backs. In one cist, besides pottery, was found "two water bucketfuls" of vermilion colored paint, a little of which was saved.

One individual had an embossed copper plate over his face. Beaten very thin and smooth, it had been embossed with what seemed to be artistically-made figures, nearly all lost to us because the metal was badly disintegrated. The skull was entirely green from the copper oxidization.

No particular direction of the burials was observed, they merely being buried closely together, with the stone box or cist and the heavy capstones, similar to other burials in the locality.

Very fine specimens of pottery were recovered, together with a very finely polished gouge of yellow and cream colored flint, which material is said to be found in Union County, a hundred miles to the southeast. The size of this beautiful gouge, celt or hand axe is $9\frac{3}{4}$x$2\frac{3}{4}$ inches, has an exceedingly

high polish, beautifully shaped, and must have been highly prized by its original owner. It is now in possession of Mr. Edward W. Payne of Springfield, who has, without doubt, the greatest collection of specimens of artifacts, arms, ornaments, projectile points, pottery and ceremonial pieces of the prehistoric Americans ever gathered together. He has also from this burial place a quartz gouge 5¾ inches long, tapering to a half inch at the bit, finely polished except at base, which while well shaped, retained the "bark" or weathered surface of the quartz.

Quite a quantity of galena was found, some of which was saved. A very beautiful plummet, of fine balance and shape and polish, made of veined light and dark red hematite, was also found.

The pottery was not only plentiful, but very interesting, being of the same general forms and effigies common to the Cahokia culture, thirty-five miles north.

The site at present is far from water that could be navigated by canoes. However, the swayle to the west appeared to us as though it may have, in ancient times, afforded plenty of water for canoe travel. The bluffs are two miles east, and at this point are very high and beautiful, being truly mountainous limestone cliffs. As some of the capstones were great slabs of rock requiring the entire strength and ingenuity of two strong men to lift, one is compelled to look for other agencies than mere man-strength to learn how they were transported to this place. The logical conclusion appears to be that they were carried on rafts or in great war canoes.

The size of the mound where Mr. Offermann's house is located, and the number of smaller mounds, situated as they are, leads one to believe that here was the home of a quite numerous and strong tribe for a very long period of time.

ST. CLAIR AND MADISON COUNTIES

ST. CLAIR and Madison Counties must have been, in ancient times, the ideal locality for the growth and prosperity of prehistoric communities. Almost every foot of these two counties has yielded relics of Indian habitation, war or hunt. The great Cahokia Mound group, located in both counties, contains some eighty-four well defined mounds, king or queen of which is the great Cahokia Mound, which towers one hundred feet above the surrounding plain, is one thousand and ten feet long, six hundred and eighty feet wide, a rectangular truncated pyramid, standing due north and south.

Its "head" or "graded pathway" to the south, its beautiful terrace or "apron" on the south, half the height of the summit, its graded roadway, winding from the southwest corner up the western side to the summit, its regular terraces dividing the top in half, making the north half some three feet higher than the south half of the summit, make it an imposing sight to the most casual observers. The top contains approximately two acres. This old mound, covering as it does approximately seventeen acres, has been visited by scientists and scholars from practically every civilized country on earth. For more than sixty years the farm on which it is situated has been the home of the Ramey family, who have ever welcomed the intelligent interest of the thousands who have visited it during their ownership.

Their desire that the State acquire the property, and preserve these wonderful works for the study and enjoyment of the present and future generations, has been realized. This was not accomplished, however, without heavy sacrifice on their part.

As this group and immediate territory has been the subject of so much writing and exploration, we will not here attempt to even partly portray its greatness and wonders. Suffice to say it is the greatest group of all, and it is inter-

esting to note the evident extended influence of the Cahokia culture not only over this part of the state, but, we believe, well into the states of Missouri, Tennessee, Kentucky, Indiana and Ohio, along the rivers, the old channels of commerce.

This "ceremonial sceptre" of clear white flint, eleven inches in length, bit polished and sharp, is truly a problematical form. Found in a low mound near Cahokia, in which was also plowed out an interesting stone idol, causes one to think of it as an emblem of authority. Its practical use may have been as a hand axe, but primitive people are so prone to show and ceremony that it seems proper to classify such a piece as a "ceremonial." So many wonderful things have been found near East St. Louis that we feel that truly this locality was the metropolis of aboriginal America. Photo by courtesy of Mr. H. M. Braun.

RATTLESNAKE MOUND—ST. CLAIR COUNTY

ABOUT three-fourths of a mile south of old Cahokia Mound, on ground bought for the enlargement of the Baltimore & Ohio railroad yards, near East St. Louis, lies the "Rattlesnake Mound," so named by early pioneers because of the great numbers of rattlesnakes found on it.

This mound, in course of the development of the railroad yards, being doomed, the Illinois University enlisted the services of Prof. Warren K. Moorehead, of Phillips Academy, Andover, Massachusetts, to explore the mound in the spring of 1927. The active work was in charge of Mr. Jay L. B. Taylor, well known author of several books on civil engineering, text books for U. S. Forest Rangers, etc., etc. While their work yielded little in the line of stone or other museum relics, the "negligible findings" were keenly interesting.

Rattlesnake Mound is approximately five hundred feet long, two hundred feet wide, thirty feet in height. The top is beautifully rounded, furnishing an ideal situation for the four roomy tents of the explorers' party. The surrounding ground is very low, with, however, a well-defined graded way running due north. Messrs. Jesse and James Ramey, who called to view the work, stated that this graded pathway extended north through their land toward the mounds immediately south of old Cahokia.

When Mr. Taylor surveyed the mound he was amazed at the accuracy of contour maintained by the builders, and expressed himself as puzzled that so great a pile of earth could be made to keep so nearly true its contour throughout the ages. At points two hundred feet east of center and two hundred feet west of center, less than one-tenth of a foot difference in elevation was found. A tangent at the center point was but five degrees off from the true north at this time.

It seems incredible, to a civil engineer, that such a work could be constructed so accurately without the use of instruments to "check" the work as it progressed.

A fifty foot trench was laid out through the middle of the mound, and work was started at the southern base line. Progressing through the admixture of heavy black "gumbo" and clay soils a matter of some twenty feet, they struck what appeared to be a trench burial containing about one hundred and fifty individuals. There was no stone in the mound, and the chemical action of the soils used had disintegrated the bones almost entirely. They saved a few skulls, which were small, some of which were elongated, others short and broad. Usually the only evidence that could be saved of a body was the enamel of the teeth, which had resisted the ravages of time and the chemical action of the soils. These burials were so-called "bunch" burials; that is, the bones were merely bundled together, as though wrapped in blankets and buried so—legs, arms, skull, etc., in a small package.

No stone relics were discovered other than one very finely made bicave stone, reddish in color. There was a paucity of flint chips, pottery sherds and shell, throughout all the arduous careful work of the exploring party.

Soundings in other parts of the mound, by well augurs, yielded evidences of other burials, bits of shell, etc.

Throughout the entire structure, it seemed, no two shovelsfull of earth were of the same composition. It was heavy, gummy soil, mixed in places with what seemed to be iron oxide or paint. A ball of this clay dries as hard as adobe, and it could have been used in the making of pottery—so it seemed to us.

The evident care, the intelligence, the accuracy demonstrated in the making of Rattlesnake Mound command the respect of those who know. The peculiar composition of soils shows that unusual significance was attached by the builders to this sacred mound. The "bunch" burials almost compel us to think that the individuals were brought from afar to their final resting place at or near their Mecca—or was it merely that they were brought to their home-land, to be "forever" among their own kind?

JOHN B. ROLLE VILLAGE SITE— ST. CLAIR COUNTY

VILLAGE SITES of the prehistoric Red Men are not marked by crumbling walls, gaping well and cistern holes, nor even indentions left by cellars. Well defined village sites, however, do exist, and patient search reveals, usually, much interesting material.

Village sites vary in surroundings and other characteristics as do villages and towns of today.

The explorations in the Cahokia group indicate that besides the great mounds, evidences of village sites are found to run almost continuously from the immediate neighborhood of the great Cahokia group, southwest, south, west, northwest and north for a distance of six miles and more. Nearly all the low ridges in this radius, even today, will yield evidences of ancient occupancy. The low places indicate clearly the old canoe paths that coursed the American Bottoms, furnishing, no doubt, navigable exits to the Mississippi, from the lakes that dotted the territory, as well as means of communication between the various village groups.

There are several exceptionally beautiful sites that really should be thoroughly explored and described, but in this work description will not be attempted.

On the farm of Mr. John B. Rolle, five miles due east of East St. Louis, in the Bottoms, is an ideal site. Due north, about three miles, stands the Great Mound of Cahokia, overlording the entire district. Mr. Rolle, being of a studious nature, is keenly interested in archaeology, and is a close and careful observer. He has found much interesting material on this site, which is characteristic of the Cahokia culture.

The site lies north of his house about two hundred yards, on what was once the bank of a bayou or lake. Directly northeast lie two very low mounds, now nearly plowed down, which have been casually examined, and have yielded pot-

tery, several "notched hoes," finely chipped projectile points, etc. The digging was done by the Guoy Bros. who own land adjoining Mr. Rolle's place. They were not experienced in such work and so were unable to save any of the pottery, but the sherds found at this site, as well as the chipped flint pieces, invariably are fine, indicating workmanship of superior character. The situation is similar to that found at Mr. Offermann's farm in Monroe County, but no stone was used in the low mounds which the Guoy Bros. explored.

Mr. Rolle has dug "prospect holes" at various points in the site, and of late years he has cultivated the land unusually deep, which is necessary for the successful raising of horseradish, to which the soil hereabouts is peculiarly adapted. The camp debris seems to be almost three feet deep quite generally over the site. As this site is not subject to overflow, and as cultivation wears the land away into the lower ancient lake or bayou bed, the thickness of the soil containing broken pottery, flint chips, grinding stones, hammer stones, paint rock, hematite and galena, is evidence enough that it was a town or village site for ages.

EFFIGY POTTERY OF THE AMERICAN BOTTOMS

The above effigy pottery from and near the Offermann farm is typical of effigy pottery throughout the Bottoms. One finds it described and illustrated in Smithsonian reports; also in Professor Moorehead's report on his work in the Cahokia Mound group. The vessel at the right is an animal effigy, the blunt nose, protruding eyes, the elfish ears reminding one strongly of a fox or an English fairy or elf. The bowl is of red material, hard surface, about three inches tall and four and a half inches in diameter. It was found by Mr. Antone Fanaia, living a few miles up the Bottom toward Valmeyer. The left hand vessel represents a Gulf shell cut to make it into a useful vessel and came from the Offermann mound.

SITE AT FRENCH VILLAGE— ST. CLAIR COUNTY

THE AMERICAN BOTTOMS is now, and, without doubt, was in very ancient times, wonderfully rich in **food.** It was dotted with lakes, bayous and creeks with their slow-moving current, which furnished an abundance of fish, turtle, frogs, etc., and literally millions of wild waterfowl. The broad, low ridges furnished ideal village and field sites, as well as range for deer, bear, etc., and the smaller food animals. They were safe from the ordinary high waters of the great river, but occasionally, in our own history, floods have risen and covered all but the very highest ridges and those places that were built up by the mound builders which would furnish refuges for entire tribes at such times.

These prehistoric people had boats, it is believed, with which their war and hunting parties made long journeys up and down the Mississippi and its tributaries; also to hunt and fish among the lakes and streams of the Bottoms.

The bluffs northeast, east and southeast of East St. Louis are merely high hills, some one hundred and fifty feet above the Bottoms. We'll say at every "pass" through the bluffs, that is where a creek breaks through on its way to the river, can be found evidences of prehistoric Indian occupancy.

At old French Village, six miles east of East St. Louis, two miles southeast of Mr. Rolle's village site, five miles south-southeast of old Cahokia, is a typical site. The Schoenberg Creek breaks through the bluffs at this point, and a broad, rich bottom land extends several miles back into the broken lands or rolling bluffs along this creek. At the mouth of the creek is a beautiful pyramidal mound, which rises to the height of a bench immediately south of it.

The lands of the Bottoms near the bluffs at this point are well above any known high water, and are exceedingly productive, and show abundant evidence of Indian occupancy.

For probably a hundred years the major portion of this beautiful site has been owned by the Boul family. Mr. Nicholas Boul, who lived on it until his death some years ago, protected it from relic hunters, who have for fifty years explored the Bottoms and bluffs. His grandson, Mr. Ben Woesthaus, a young man keenly interested in the study of archaeology, has during the past year, carried on very interesting work in pursuance of his desire to learn the who, what and when of the ancient inhabitants.

In the great field west of his parents' home, he finds plots literally filled with flint spawls, pottery sherds, hammer stones, etc., and on the bench, above the house, and on the crown of the bluffs are found ideal burial sites.

Here is found no limestone in connection with the burials. No evidences of white man's manufacture has been unearthed. The nature of the soil seems peculiarly adapted for the preservation of the bones, shell and pottery of the Indians.

Mr. Woesthaus has unearthed many burials, one of which yielded an unusually great wealth of interesting relics. This burial contained so much of what seems to be typical of this site, we will take Mr. Woesthaus' own notes, and consider this description a fair one for the entire group. Believing that what he has written as an introduction to his records is interesting, we will reprint that also:

"I cannot exactly tell why, but objects that are very old, carrying their suggestions of ages, seem to possess an unusual attraction for me. Due to the fact that we now live near the Cahokia Mounds has probably made me most interested in archaeology. Questing into the dim, forgotten past for the history of a vanished people has so caught my interest that most of my leisure time is spent in gathering various bits of information and the relics dealing with the lives and customs of these people.

"What a wonderful culture and civilization this race must have had to gain the knowledge of the ceramic arts and stone working that they exhibited; considering the fact that they had no potter's wheel, no iron or steel for their working tools. Then the erection of the vast and imposing mounds, eternal monuments to a cultured race whose history is un-

known to man, but which must have taken hundreds of years to build. The famous Cahokia or Monks' Mound is 1098 by 725 feet at base and is 100 feet high, covering seventeen acres, two roods and three perches of ground, and is larger than the pyramid of Cheops, and also much larger than the pyramids erected by the Mayas and Aztecs in Mexico. It must have taken not only years of time but thousands of men to heap up a pile of earth this size, with many other stupendous mounds around it. The antiquity of these mounds and the evidence that they are the work of man and not accidental freaks of nature has been proven so often that it is not necessary to go into detail.

"But as to the antiquity of man in America, there are some conflicting theories. Prof. Warren K. Moorehead says that in Delaware Valley there is or was evidence that it had been inhabited as far back as three or four thousand years. In the southern part of the United States, in Louisiana, there was unearthed in 1866 a small piece of rush matting in a salt bed fourteen feet below the surface and two feet below the tusks and remains of a prehistoric elephant or mastodon. This seems to show that man inhabited this region before or at the time of the mastodon.

"In the west there are the Mesa Verde ruins and other cliff dwellings whose origin or occupancy was unknown to the Indians when the Spaniards invaded Mexico and took Montezuma prisoner. In the Central West we have the mighty Cahokia Mounds, and in Mexico, Yucatan, Chili and other countries in South America we have the records of Aztec, Toltec, Maya and Inca ruins, and inscriptions, some accounting for more than two thousand years. And these people found others living there when they invaded and occupied their lands. So that we feel it safe to assume that this country has prehistoric men that are as old or almost as old as those in Europe.

"Many of the burials that I have unearthed are on a high ridge on the south side of our home, which is situated on the bluffs between Edgemont and French Village. This ridge had been dug into some twenty years ago by a collector who lived in French Village, and the first burials I unearthed were those

he had found. So no record has been kept of them. Many were very interesting, but I submit No. 34 as being particularly fine, containing as it did so many relics typical of the relics found in the other burials, the only difference being in the unusual quantity found.

"June 16, 1927—This skeleton had two women buried above him, who may or may not have been his wives. I found his feet while digging on skeleton No. 31, and so shall describe from feet to head. All along his legs, and in fact his whole body up to his neck, was covered with small seashell beads. They were near the bones and three inches or so farther away, on the calves of his legs. There was a whole pile of them in the pelvic bones, in between the ribs and the spinal structure. His clothes must have been fairly covered with them. I grew tired of hunting them out and picking them up. There was easily over a thousand of them. I still have about seven hundred and have given various numbers away. This Indian was "good" from the neck up, no doubt about it. Under the jawbone or chin was a long shell about seven inches in length with three holes drilled through it. Around the neck was a number of large perfect beads, the finest I have seen to date. They are well preserved and are about one-half to three-fourths of an inch thick and about the circumference of a quarter. Directly under his jaw were six of these lying close together, just the way they were when he was buried, several hundred years ago. There were a few beads near his right shoulder on the right side. But the left side had most of the things. There were five bear tusks with holes drilled through them, one hole had been broken through and a groove was cut around the tooth to secure it. On the left side of his head was an unusual white sandstone tool, seven and a half inches in length, about half an inch in thickness. There is a deep groove on one side near the top and running all the way across. On top is a similar groove, except that it is shallow in the center and deep at the ends. On the other side is a large shallow depression about three and a half by one and a half inches. It seems to have been used to polish or smoothen the beads, as the material of the tool acts as an abrasive. There was a string of beads around this tool, beads about as large as a dime, three times as thick and perforated in the center.

"Still further to the left were two large mussel shells, under which was a large hollow tusk or some other bone or

material that had been carved. It had already been broken by pressure of the ground, some of the parts are missing. I saved both ends and parts of the middle. It would seem, if whole, to have been in the form of a crescent about three or four inches in length and tapering to a point at each end. Farther back and nearer the head were several more shells, some sea shells and some fresh water mussels. Some were cut and one was similar to the shell found under the jaw, having the holes bored through it .

"In some of these shells were rows of beads similar to the ones found around the stone tool. Some of them were in rows just as they had been strung. Near some of the shells was some red paint rock and under the head of the Indian was a shell about three inches wide. Near the skull and under a shell was a small piece of galena.

"The skeleton faced slightly south of west, and had two burials on top of him, seemingly made at the same time, as there was no appreciable layer of earth separating them. Also there was a burial on the right side of No. 34, with which was found a roughly-chipped white flint spud, a small pot about three inches in diameter, part of a flint spade and several good sized flint spawls. In the one grave which contained the four skeletons, there were found the following items:

Small seashell beads (Marginelli)	980
Bone and shell beads, size of dime	110
Large beads about neck	28
Drilled bear tusks	6
Chunk of galena	1
Chunk of red paint rock	1
Stone tool, white sandstone	1
Flint spud	1
Broken part of flint spade	1
Miscellaneous shells, three bored	12
A pot, three inches in diameter	1

"This, as far as can be ascertained, is one of the best finds made around East St. Louis for some years, and I am more than thankful that I happened to be the lucky one to find it."

"DICKSON'S MOUND BUILDERS," NEAR LEWISTON, FULTON COUNTY

DR. DON F. DICKSON, who lives with his father on their farm about six miles southwest of Lewiston, Fulton County, has performed a work that is without doubt of greater value to students of American archaeology than any one bit of work done, anywhere, so far. The idea is original with him and will stand as a monument to his thoughtful, careful, painstaking labor and intelligent interest.

His father's house is situated near the top of a high hill, overlooking the bottomland at the conjunction of the Spoon River with the Illinois River. About twenty-five yards away from the house was situated a semi-lunar shaped Indian mound of large proportions. The situation is a beautiful one, overlooking several fine mounds in the near bottomland, which is ideal for field and village sites. The proximity of the mound to the dwelling made it possible for Dr. Dickson to do what he has done.

To satisfy a yearning to know more; to actually see and study the relics, the postures, the burial methods of these mysterious, forgotten peoples; to meditate, to ponder the underlying reason prompting them, Dr. Dickson went to work.

Much of the upper portion of the mound had been graded down by his father in previous years, who used the dirt in leveling off and enlarging his house yard, thereby removing literally hundreds of skeletons.

The young man had carefully uncovered, at the time of the writer's visit, a plot approximately forty feet square, and a depth of from three to seven feet. He has literally handled carloads of dirt with a teaspoon—uncovering each skeleton with a knife blade, his breath and a brush. Each bone was left undisturbed, each pot, each relic was replaced in as near its exact original position as possible.

He has thus exposed almost a panoramic view of the burials of a numerous tribe, occurring no doubt during

decades of time. They lie, invariably, on their backs, flexed, following no direction of compass; at varying depths. While the clay soil has preserved wonderfully the bones and pottery, no vestige or imprint of featherwork, leather, fabric or basketry remains. The tribal instinct of being together in life was followed by those who interred their departed—in a compact group.

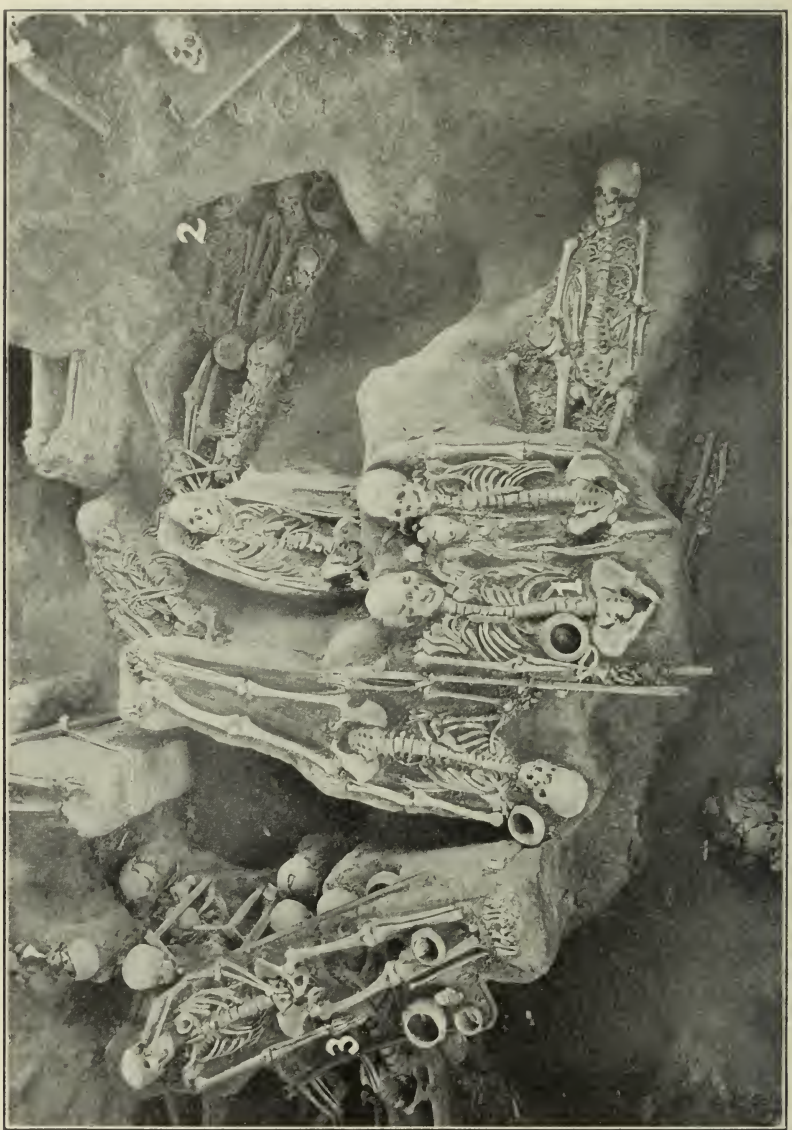
As Dr. Dickson has them exposed, they seem more than merely the cast-off frames of human beings. They seem to us to actually live in their expressive attitudes. Which was chief in his time? Which an artificer? Which a great warrior? Which was the great medicine man? That is impossible to say. But two loving couples are there. Startlingly real is their love, even today, hundreds, yea, perhaps thousands of years, after some tragedy overtook them.

These two family groups have been so carefully uncovered that nothing has been moved, and to gaze on them causes anyone to wonder and almost weep at their terribly graphic attitudes of deathless desire to be together. Though forever silent, they seem to speak of a faith, a hope, a love far beyond one's ordinary conception of the exalted status of mere savages' love. They almost tell us that their faith in Life was that it continued, somehow, somewhere, but sure.

One of these groups ("1," pp. 49, 50) is that of a stalwart man, on the right. The woman is on the left, her face toward Him; and their Babe, which lies between them, at her breast. On the Babe's breast, as though suspended from its little neck, is a very small unio Gulf shell. Around the Woman's wrists are strands of wampum-shaped beads, made of seashell. The man's frame is without ornament. A generous-sized food bowl lies at her side. The Three—the Family—are together—forever.

At a level, about four feet lower than this, lies another family group. A man on the left, with his right leg bent at the knee. On his left lies the Woman, with her face towards the Man; and enclosed in her still loving, protecting mother's arm, lies their child, possibly eight years old or so. At her waist is their second child, lying on his or her right side, with its legs drawn up as a child does when asleep. This

This view of Dickson's Mound Builders Tomb shows clearly the fact that the individuals buried here were buried at different times; no attention being paid to direction of compass; each at a different level, except the family groups No. 1 and No. 2. No. 3 is the group—four deep—lying very closely together, seeming to indicate either a group burial or the interments coming at such intervals that disintegration of flesh was completed in the lower burials at the time of the superimposed interments.



A much better view of the "Tomb," showing No. 1, the family group with the Woman on the left, with her food bowl at her side, and shell beads on her wrist, the Man on the right, with their Babe and its pendant Gulf unio shell, lying between them. No. 2 is clearly shown also, with the Woman on the right, food bowls at her head and hips, her arm about a young child, another older child lying on its side at her waist. The Man lies on the left. No. 3 shows the "conglomerate" group, which can be seen through the glass plates Dr. Dickson has placed under the upper burial.

child is older, probably ten or twelve years of age. When this devoted family, either through influence of some weird, savage religious ecstasy or through ordinary calamity, started on their great journey to the mysterious Beyond, they, by their deathless postures tell us of their paramount desire to be—together. Food bowls lie at the Woman's head on the left, another at her waist. (See "2," pp. 49, 50.)

The camera is a wonderful instrument, but mechanical contrivances can not bring out the tremendous realities of this great work. At "3," pp. 49, 50, is an almost puzzling group of individuals. Each one lies on its back, in attitudes of complete rest. They lie very closely together, not side by side, but one slightly above the other, as though interred at such widely different times that complete disintegration of the flesh had occurred in the lower burials, thus allowing the

Fine examples of the pottery found in Dickson's Mound. The large vessel at the left has a squash or melon design. The one at the right is a rare form of vessel found only in prehistoric burials of the Red Men. The smaller vessels are perfect, unornamented and of thin walls. The center forefront is called a potter's trowel by various collectors and authorities.

placement of the superimposed individuals. The three lower skeletons lie in one direction, the upper one lies across the others. Dr. Dickson, in order to show this group, has placed glass plates beneath the top burial, and to do this he was compelled to move the body from elbows to knees. However, it has been accurately reassembled, and one can see the four "layers" distinctly.

Dr. Dickson has built a permanent vitrified clay tile building over the exhibit, and is continuing his work of unfolding to the view of students additional "inhabitants" of this apparently great tribe.

One individual he terms the "Arrowmaker" because of

Top row—fine steatite Mound Builders' platform pipe; upper jaws and teeth cut from skulls. Teeth are perfect and are highly suggestive of "false teeth." Middle row—two Mound Builders' platform pipes. Lower front is a most unique relic—a tiny dagger and sheath, cut from the teeth of a grizzly bear. How the scabbard was hollowed out to receive the beautifully shaped dagger of the hard bear tooth, with primitive stone tools, is indeed a puzzle.

the unusual number of flint arrow points and bone chipping tools found lying with it.

Another individual has been uncovered who was no doubt laid away in the full vigor of warriorhood. No finely-ornamented blanket, no gorgeous featherwork, none of the choice tidbits of basketed food, nothing of the carefully engraved and painted ax-handle or bow, with its accompanying quiver, were found. Father Time has claimed all of those untold hundreds of years agone. But lying at his waist line, embedded in its protecting sheath of clay, lies a very beautiful polished green granite celt. This seems to us to clearly show that the celts were ungrooved axes, and were without doubt firmly bound to handles by rawhide, which dries and shrinks to almost metallic firmness.

So much has been said, so much has been written, so much more could and will be written about Dr. Dickson's work by those better qualified to do so than the writer, that it seems to us futile to attempt a fuller description here.

DICKSON'S Mound Builders seem to us to show distinct relations to the Cahokia people. Their arrow points are predominatingly triangular in form, well made, of material from widely separated sources. They used no stone in their burials, but the pottery, the attitudes of the bodies in their extended, restful positions, are very similar to those of the people who inhabited the American Bottoms, and who built the great mounds there.

Indications of social diseases are not found in the bones of Dickson's Mound Builders, nor are they found in the bones of other ancient pre-Columbian peoples.

Here no man is surrounded by female skeletons. The family groups are pure—one man, one woman and their offspring.

Diseased bones are occasionally found, but seem clearly to be results of infections from wounds, or other malformations.

These people were so intensely tribal in their lives that they have shown their desire to remain so in death.

Their relics indicate various degrees of culture. In the upper or later portion of Dickson's mound was found pottery of very fine workmanship and texture, superior ornamentation and shapes. The lower or earlier levels contain unmarked pottery, though of fine shape and finish.

The flint chippings show a fine degree of craftsmanship. The material indicates a wide range, though the pure white flint was generally used.

This picture shows a collection of arrowheads, implements, vessels and animal bones found in Dickson's Mound. The arrowheads are typical of the Cahokia group culture, as indeed are the vessels. The bones are from buffalo, elk, deer, antelope, wild-cat, wolf, etc. The shells are from the sea and from the nearby rivers. Flint knife blades, bone awls, perforated discoidal beads are shown. The large flints, lower right, are spades, not so fine as are found at the Cahokia grop.

Some implements were found, large and strong, made of the radius of deer, also very fine, needle-like bone implements were present which may have been used in the making of clothing, etc., or possibly in tattooing.

The bones of the deer, grizzly and smaller bear, elk, antelope, buffalo, turtle, fish, fowl, wild cat and wolf are found.

A sacrum with a pertect Cahokia Mound arrowhead, deeply imbedded in it, was an interesting discovery.

These people procured shells from the seacoast, hundreds of miles distant, to make their beads and which they also used in their entirety as ornaments or sacred vesseis.

One of the finest pieces of workmanship was found that we have ever seen. It is made from the teeth of a grizzly bear. One portion of the tooth is hollowed out, at a cost of who knows how much painstaking labor, to receive a little dagger which has been cut from a grizzly tooth of the same size. This will puzzle the craftsmen of today with their chilled steel drills and engravers' tools. How it was accomplished with the stone tools of those ancient people will remain a mystery.

The effigy pot came from Hickman County, Ky., and like effigies have been found in the American Bottoms. The small concretions came from the base line of a mound in the Cahokia group; the larger concretions came from outside of stone cist near Roots. (See text, page 31.)

THE ORIGINAL AMERICANS

T is not the endeavor of the writer to settle the status of the Mound Builders. The writing of this little book, as well as the printing of it, was done merely as the diversion of one interested in the study of the ancient Indians who so completely occupied our lands hereabouts that their relics are evident on almost every farm, on every river or creek bank.

In answering our craving for knowledge, we are led afield, into the outdoors, and as a healthful recreation it has repaid all our efforts.

In reading the expressions of those who have made the study of our Original Americans a life work, our respect for the American Indian has been increased. We find that, as a race, they have very much to command the high regard of all thoughtful persons.

The white man, filled with the greed for possession nurtured by a culture so different from that of the American Red man, came, conquered and almost exterminated the Red people, and all their works, crowding them into our waste lands, where they have lost even their ancient exalted traditions. They have been starved and neglected and abused and robbed. In more recent years, however, steps have been taken, books have been written and educational work has been done so that the remnants of the great Red Nations are adjusting themselves somewhat to the ways of the "world."

VIRGINIA INDIANS, IN 1584, WERE CLEAN, THRIFTY

To overcome somewhat the prevailing opinions of the helplessness and wretched shiftlessness of the Indians, we herewith reproduce excerpts from some writers and workers, some old and some modern. To our minds the "broad chasm" linking the sedentary, industrious Mound Builders to the North American Indians of our times, dates from the times of the destructive, disturbing, crushing advent of the white conquerors. It is interesting to read a statement from the account of "the first voyage of Raleigh (1584) to Virginia." (Hakluyt's Voyages. London Ed., 1600, Vol. 3, p. 304):

"After they had been divers times aboard our ships, my-

self with seven more went 20 miles into the river that runneth toward the city of Skicoak, which river they call Ocam, and the evening following we came to an island which they call Roanoke, distant from the harbor which we entered seven leagues; and at the north end thereof was a village of nine houses built of cedar and fortified round about with sharp trees to keep out their enemies, and the entrance into it made like a turnpike very artificially. When we came toward it, standing near to the water side, the wife of Granganimo, the chief's brother, came running out to meet us very cheerfully and friendly. * * * When we came into the outer room, having five rooms in her house, she caused us to sit down by a great fire, and after took off our clothes and washed them and dried them again; some of the women plucked off our stockings, washed them, some washed our feet in warm water, and she herself took great pains to see all things ordered in the best manner she could, making great haste to dress some meat for us to eat. * * * Their vessels are earthen pots, very large, white and sweet; their dishes are wooden platters of sweet timber.

VESSELS FROM OFFERMANN MOUND, MONROE COUNTY

The Mound Builders may have been materialists, or they may have had a realization of spiritual things beyonl what one would ordinarily suppose. The fact that food bowls and "water bottles" are found with burials leads one to the belief that material food and drink were consigned to the ground, with the individual, with a knowledge that it would be absorbed into its original elements. The effigy "bottle" here shown on the right, has a hole in the side of it that was made there, it being the supposition of some observers that the hole was for the purpose of "killing" the pot, or to more quickly release the contents. The vessel on the left is a modified form of the "fox" vessel on page 37, the "tail" or handle reminding one of the beaver.

CHARACTER QUALITIES OF KNOWN RED MEN

IT gives us great pleasure to introduce in this work a speech delivered by Prof. Warren K. Moorehead at Circleville, Ohio, October 7, 1926, beneath "Logan Elm," on the Shawano Indians and their great leaders. The occasion was the meeting of the Ohio History Day Association, and in spite of threatening weather, there were 3,500 people in attendance. Prof. Moorehead's speech is instructive in general, although local in application. Prof. Moorehead has done much to teach us our duty toward the remnants of the people who were once great and who had tamed the "wilderness" of America hundreds, perhaps thousands of years before the advent of the white man.

Nor do we here desire to argue the question, "Were the Mound Builders the Forebears of the Indians Whom the White Men Found on This Continent?" We feel it reasonable to believe that the systems or development of culture of the American Indians, like the systems of government or governments by different dynasties of the Old World, either built up or tore down the development of the people at various periods of time.

We reprint Prof. Moorehead's speech because, as an eminent authority on the American Indian, his utterances, as reported in the Circleville (Ohio) Watchman, are informative of the real character of the Red Men so late as the beginning of the last century. The Red Man, driven from the home he and his forefathers occupied for unnumbered generations, his well ordered system of habitation destroyed, no doubt quickly descended to the status of homeless wanderers fighting always for the right to live—for a home.

Mr. Chairman, Ladies and Gentlemen:

I esteem it both an honor and a privilege to appear before you and speak briefly upon the lives of two great characters, Logan and Tecumseh, and also tell you a little con-

cerning the Shawano Indians, commonly called the Shawnees, whose villages were in this part of our State.

We are assembled on a very historic spot, historic not merely because the cabin of the earliest settler, Mr. Boggs, a man who has been fittingly honored by the first monument here erected, but also because this was the center from which radiated the activities of these same Shawano Indians.

I speak informally. Obviously such a setting demands a flight of oratory. Yet the great oration, the one delivered by Logan near this spot in the fall of 1774, renders any studied effort that might be attempted today extremely futile and commonplace. Indeed, since it is quite obvious that no public speaker called upon to address an assemblage gathered together on the field of Gettysburg would do more than refer in the highest terms to Lincoln's immortal Gettysburg address, so today, ladies and gentlemen, it would be almost a sacrilege to attempt any flight of eloquence. Moreover, I am no orator, but on the contrary, merely a student of Indian history.

PAYS TRIBUTE TO RED RACE

The purpose of our gathering today is to pay tribute to these people of the Red race, men, women and children, and distinguished chiefs, rather than to accord a full meed of praise to our White pioneers. This is said in no disrespect. I can speak frankly upon our Indians' wrongs, for the reason that my own ancestor, Captain John Mason, in the State of Connecticut, in the Pequot war of 1637, was active in "punishing the heathen" as he called those who were merely fighting to preserve their firesides and their homes. Our country today, having possessed itself of all the lands owned by the Indians, beginning with the mouth of the St. John River, in New Brunswick, and extending to the Golden Gate of California, can well afford to accord our original inhabitants their proper place on the page of American history.

The Shawano Indians probably had their origin in the South. There is abundant evidence of this. Yet I shall not weary you with a technical dissertation today, and neither shall I present a long succession of dates and circumstances. To those who are inclined to serious study, I would commend the excellent publications of the Ohio State Archaeological and Historical Society, wherein you will find set forth in accurate detail most of the occurrences which I may mention. Particularly, would I recommend that you read the observations of those noble missionaries, Heckewelder and Zeisberger, who present for your consideration a correct picture of the

backwoods or frontier element responsible for most of the trouble with our Indians. These two self-sacrificing and upright men lived with the Indians for many, many years, spoke the languages, and they are competent witnesses to the scenes, and trustworthy recorders of the events which led up to the cruelties and outrages perpetrated by the frontier element upon the Shawano Indians of the Scioto and Miami valleys.

The word for "town" in Shawano is Chillicothe (Cha-la-ka-tha), and there were four or five Shawano towns, one being on the site now occupied by Portsmouth, another at Old Town, three miles north of Xenia, a third at Frankfort, Ross County, and the others here in the Pickaway Plains. These towns at no time possessed more than 400 to 500 fighting men.

OHIO-ILLINOIS INDIANS WERE BRAVE

I have always maintained that, considering their inferiority in numbers, these Indians of Ohio were the bravest and most successful warriors in the entire United States. Briefly summarized, between the years about 1750 and 1813, they took part in twenty-two actions. We depend on our own records, the Indians having no written history. If memory does not fail me—of these twenty-two actions, we ourselves admit we were defeated eleven times; in four the honors were even, and seven engagements resulted in victories for the Whites. Well may their few mixed-blood descendants now living in Kansas or Oklahoma be proud of these Ohio Red men. Had they possessed the numbers of the Iroquois, it is certain that the White settlements north of the Ohio River would have been delayed for a half century.

We haven't time to go into detail, but I will briefly mention some of the actions in which the Shawano were present. Braddock's defeat, and Grant's action, near Pittsburg, in which nearly 1,000 English and Colonial troops were killed, wounded, or captured, and the rest of the army driven back to the frontier settlements. St. Clair's defeat in the western part of our own State, 1791, where nearly 1100 of that army were destroyed. They were in evidence against Harrison and Wayne in all those campaigns leading up to and through the war of 1812.

We should realize the great disadvantages of these people when they contended with the superior civilization of the Whites. Most of the guns sold them by the traders were poor; they had no granaries, no cattle or farm produce on which to draw. Their means of communication were ex-

ceedingly primitive, and they must of necessity have traveled long distances from village to village, and gathered their warriors together to resist invasion.

UNSCRUPULOUS TRADERS CURSE TO INDIANS

Our early records are filled with stories of Indian attacks on the settlements of Kentucky, Pennsylvania and Virginia. It is quite true that the Indians were cruel, and murdered men, women and children. It is equally true that many of our frontier element deliberately attacked Indians in times of peace, regardless of tribal affiliation. This has extended down to modern times, and in the last Indian fight—let us hope there will never be another—at Wounded Knee, South Dakota, December, 1890, one hundred and ninety-two Sioux, mostly women and children, were shot down by our troops.

James Smith, who wrote our best narrative of captivity, was with the Ohio Indians for a number of years prior to 1762. His description of unscrupulous traders is most interesting. They loaded pack horses with powder and ball, tomahawks, scalping knives, and whiskey, and did a lucrative business with the Ohio Indians.

By common consent, the Ohio River was the boundary between the White and Indian countries, yet men of the type of Wetzel and Greathouse repeatedly crossed this river and killed Indians. Rewards offered by our officials for scalps resulted in many surprise attacks on the Indian encampments.

An educated, New England woman, Elizabeth Dwight, went by stage and horseback into the heart of the Ohio country in 1819. I would commend her volume to those of you who wish a portrait of conditions in the backwoods at that time. It is published by the Yale press. Coming from Connecticut, where there was no frontier element, her minute description of the kind of men she met in the cabins and primitive inns does not tally with our pre-conceived notion of the so-called noble frontiersman.

CHIEFS LOGAN, CORNSTALK AND TECUMSEH WERE GREAT MEN

Let us consider for a few moments the lives of these three men—Logan, Cornstalk and Tecumseh.

Logan's Indian name was Tah-gah-jute, meaning spying. He was born at Shamokin, Pennsylvania, about 1725, was a very peaceable man; removed to the Ohio country in 1770, and was seen by Heckewelder in 1772. He lived a few miles west of here on the Scioto, at the site we now call Westfall.

He was a Cayuga Chief, and thus belonged to the Iroquois Confederacy. On the frontier the term Mingo was employed to designate Iroquois living away from the Mohawk Valley. Logan never became a warrior until his friends and relatives were destroyed by the Whites.

Cornstalk, the celebrated Shawano Chief, born about 1720, probably near this spot. He was leader of the Indians in that great fight at Point Pleasant, October 19, 1774. Three years later he came to Point Pleasant to warn the settlers that his tribe might be forced into war, and to beg them to discontinue raids into Ohio. He and his son were murdered while upon this peaceful mission by the very people they sought to aid.

Tecumseh, properly Tikamthi or Tecumtha, according to the dialect of different bands. His name is variously interpreted. His mother is thought to have belonged to the Panther clan. "I stand in path" or "I oppose" might be a free translation of the Shawano meaning. He was born about 1768, six miles southwest from Springfield on Mad River. His father was killed in the battle of Point Pleasant. His elder brother was killed at his side in Wayne's victory, 1794. Tecumseh was one of three brothers born at the same time. This in itself was considered by the Indians miraculous, since Indian women seldom bore twins, and triplets were unknown. His other brother became Tenskwa-tawa, the celebrated Prophet, was painted by George Catlin in 1832, and died in 1837 in Kansas. He was a remarkable personality.

Tecumseh himself was killed at the battle of the Thames, Canada, October 5, 1813.

One might devote this entire afternoon to a consideration of the outstanding figure in Ohio Valley Indian history, Tecumseh, but it is necessary to omit not only that, but also interesting and dramatic episodes in the lives of all these men. No complete life of Tecumseh—one worthy of the name—has been written. It would require the pen of a Parkman to do justice to this great personage.

Logan himself was not a Shawano, but he was associated with what the early settlers called the hostile element, which I prefer to term the patriotic element here in southern Ohio. That is, judged by our standards of national life, all that these people desired was to live in contentment here in the beautiful Pickaway Plains. Suppose a superior race should suddenly appear in this portion of our state—a race as far above us as we were above the Indians. Suppose that they should take our lands, inflict customs and manners of which we were totally unfamiliar upon us. I am quite certain that,

notwithstanding our inferiority to the higher culture which such newcomers thrust upon us, we would resist with every resource at our command, the destruction of our homes and the loss of our lands. In the final analysis that is all these Indians did.

TOO MUCH EMPHASIS PLACED ON BATTLE-CRUELTY

Our early writers placed entirely too much emphasis on the cruelties practiced by Indians on White people. They say very little concerning the ruthless murder of Indian men, women and children by our own ancestors.

One of the greatest factors in bringing about the troubles during the period 1740 and 1812 is set forth in great detail by Helen Hunt Jackson in her famous "Century of Dishonor." Perhaps we do not realize that after White people had secured most of the land in Kentucky, Pennsylvania and Virginia, and began to encroach on the north side of the river, that the Indians were summoned by our authorities to a great Council at Detroit in 1786. They petitioned our President to observe previous treaties and asked "prevent your surveyors and other people from coming upon our side of the river."

GOVERNMENT MADE TREATIES; UPHELD TRESPASSERS

The United States Government had assured the Indians they could reside on their lands so long as they behaved themselves peacefully, and of trespassers (Whites) adds: "The Indians may punish him as they please."

Notwithstanding sacred promises, the next year our President ordered the Governor of the Northwest Territory: "You will not neglect any opportunity that may offer for extinguishing of Indian rights as far westward as the Mississippi."

In 1792, the President of the United States utters these significant words: "Remember that no additional lands will be required of you," etc.

And again, General Putnam said at Vincennes: "The United States does not mean to wrong you out of your lands." This was followed by an offer to give the Indians a great deal of money for additional lands. The Indian spokesman was wise in his day and generation. He told the Commissioners that money was of no value to the Indians; that the lands were needed for the sustenance of women and children; that since the White settlers were poor, therefore the proposed money should be divided among them! To this should be added the large sums of money which our Government must

expend and pay in raising armies to fight the Indians! All of which was quite clever and to the point.

Whether these logical statements had any effect on our Commissioners I do not know.

Finally the Indians declined to make further concessions, reminded the officials of their repeated promises against further invasions. General Anthony Wayne wrote the Secretary of War advocating aggressive measures against the Indians.

We all know what happened. Their villages were burned; their cornfields destroyed, and the Indians defeated in several actions.

In a final treaty of 1795, two-thirds of the present State of Ohio was ceded to the United States, and we solemnly guaranteed these Indians all other Indian lands northward of the Ohio River, eastward of the Mississippi, and southward of the Great Lakes. This would give the Indians that northwestern part of our State, most of Indiana and practically all of Illinois. It was carefully specified that the Indians could hunt and dwell within this territory as long as they pleased.

We can dismiss the remainder of the wretched history with a statement that General Harrison was instructed by the President (1809) to extinguish Indian titles, and in 1817, what remained of this vast Indian domain was appropriated by our people.

Now, ladies and gentlemen, please carefully note the following statement: With the sole exception of the Iroquois treaty which still applies to Northern New York, our great and good Government has never observed a single treaty made between ourselves and an Indian tribe in any state of our Union. Is this a record of which one hundred percent Americans should be proud?

MANY "FRONTIERSMEN" WERE DISSOLUTE FELLOWS

What manner of men were these first traders, frontiersmen and Indian fighters? Johnson, in the New York Colonial Documents, Volume 8, page 460, sheds light on their characters. He knew them:

"Dissolute fellows, united with debtors, and persons of wandering disposition, who have been removing from Pennsylvania, Virginia, etc., for more than ten years past into Indian country, towards and on the Ohio, and had made a considerable number of settlements as early as 1765, when my deputy (Crogan) was sent to the Illinois, from whence he gave me a particular account of the uneasiness it occasioned among the Indians. Many of these emigrants are idle fellows that are too lazy to cultivate lands, and invited by the plenty of game they found, have employed themselves in hunting, in which they interfere much more with the Indians

than if they pursued agriculture alone, and the Indian hunters already begin to feel the scarcity this has occasioned, which greatly increases their resentment."

The instinct of self-preservation is strong in all races. These Ohio Indians were beset on all sides by enemies. Then came our Peace Commissioners, from Philadelphia, then the seat of our Government, and they spoke honeyed words, presented a paper, and again the chiefs affixed their totems to that document. Our Shawano could have removed from these beautiful Scioto fields to the Miami, thence to the Wabash, and then to the Illinois. They would have gained but a few short years, because the land grabbers would have followed them clear across the Middle West. The tide of White immigration could be stayed by armed force—by no other means. Tecumseh, Logan, Cornstalk, Black Fish, and the other chiefs, realized this. The war hatchet was thrown down and they took it up. They resisted to the nth degree. Those who tamely submit to imposition are not only held in contempt by their adversaries, but they leave no mark on the page of history. We respect them because they were real men.

INDIANS LIVED COMFORTABLY IN CABINS

Were our Ohio Indians always fighting? By no means. Their life here, and at other Indian settlements, was exceedingly pleasant. There was an abundance of game; they lived in comfortable cabins, and raised crops. At the time Colonel Boquet marched to the Muskingum over two hundred White captives were surrendered by the Indians. Large numbers of these had to be bound because they desired to remain with the Indians. Numbers afterwards escaped and returned to the Indian life. Does anyone suppose that if they had been shamefully treated, Boquet's narrative would have made such statements?

On Muskingum River, Heckewelder and Zeisberger had built up a very successful mission. For a long time it was the only well built, well ordered, Christian town in the whole Ohio region. It was the outpost of civilization. Yet one Williamson, accompanied by a large party of freebooters and frontiersmen from Kentucky, without justification, murdered upwards of ninety Christian men, women and children. Not one of them was armed, and most of them were killed within the church. It was one of the most outrageous and cold-blooded murders ever perpetrated in American history. I challenge anyone to cite an incident where persons assembled at Divine worship, in a sacred church, were deliberately murdered by those against whom they had perpetrated no wrong.

DESTROYER WILLIAMSON MEETS REAL INDIAN FIGHTERS

What was the result? Williamson, accompanied by Colonel Crawford, Dr. Knight, and a large force, marched north sometime later to attack the Indian towns near the Sandusky Plains. They were surprised by real fighting Indians, not harmless mission converts. The Indians desired above all things to seize Williamson, and be revenged for the murder of their kinsfolk. Heckewelder states the Indians ran about crying, "Where is Williamson?" He, however, secured a fast horse, and escaped from the action. Poor Colonel Crawford fell into the hands of the exasperated savages and was tortured to death, all of which was both cruel and wicked. I am sorry that those who love to dwell on the tortures of Crawford always gloss over what happened previous to the Crawford affair. Please read Heckewelder's narrative, as to why Crawford was killed.

LOGAN, GREAT ORATOR; TECUMSEH, GREAT WAR CHIEF

Let us consider finally, Logan and Tecumseh, particularly the latter. Logan's fame rests upon his great oration, and before you leave this field I trust you will read it. It is in imperishable bronze over there, now standing in this park.

Joseph Brant (The-yen-da-na-ga), the great Iroquois war-chief, visited the Ohio Valley. He knew Tecumseh.

Tecumseh and Joseph Brant have much in common. Both were leaders, highly intelligent, brave and fighting men. Each was a born orator, and each knew how to play on the feelings of his followers. The martial spirit appealed to both alike. It was Brant, when asked by the King of England, "Are you fond of music?" who replied, "I like the harp, I like the organ much better, but I love the fife and drum best of all because they make my heart beat quick." It was Tecumseh who, when asked to sit upon the platform with the officers at one of the treaties, and not wishing to place himself in the power of White men whom he had every reason to distrust, uttered this significant epigram: "The sun is my father, the earth is my mother, on her bosom I will repose," and seated himself among his warriors.

It is now one hundred and thirty years since the Shawano left this part of Ohio. It is more than one hundred years since they have resided in any numbers within the borders of our state. There are no full blood Shawanoes remaining in either Kansas or Oklahoma. We have inherited this vast do-

main. The Indian life is all a memory, a dim tradition. Those wars of long ago are forgotten! likewise the cruelties which were practiced with equal fervor by both Reds and Whites. It is well that we have erected monuments to our military leaders and our first settlers, and it is exceedingly fitting that the most imposing one of the four here is the tribute to Logan himself. I say "four" because the great Logan Elm was the first, the real monument.

Logan's speech, rather than Dunmore's treaty, renders this spot immortal. And the greatest and noblest of them all—Tecumseh—who fought men, and killed neither women nor children—does he not deserve a shaft? I would that we knew the exact spot of his birth—where the Prophet, his brother, and himself saw the light of day.

The Ohio country is our heritage—we can well afford to be gracious. Let us not omit the name of Tecumseh from our records in stone and bronze.

DISPLAYS INDIANS' ANCIENT WAR FLAG

In the northwestern part of our State, and also in that last engagement on the Thames, fought side by side the northern Algonquins, the Ojibwa, with our Ohio Algonquins, the Shawano. Let me present to you the original Ojibwa war flag. It is one hundred and twenty years old, and the Chiefs Me-shusk-gee-shig and Mah-in-gonce gave it to me at White Earth reservation in Minnesota in the year 1909, and it belongs to our Museum at Andover. It is of owl and not eagle feathers, for the owl was sacred to the Ojibwa. Ne-gan-ne-bin-ace, their fighting chief, carried it. It was captured by the Sioux, enemies of the Ojibwa, held for many years, and retaken by Ne-gan-ne-bin-ace and his brave warriors. Probably the only positively old and original Indian flag belonging to Eastern Algonquins in existence today. The Indians prized and revered it, even as we do "Old Glory," our own sacred symbol. No emblem belonging to our own Ohio Indians remains—therefore I do not consider it inappropriate to exhibit that one carried by their allies. (Here he exhibited the feather flag.)

The villages of these simple, yet heroic, Shawanoes are gone forever. Tecumseh lies in an unknown and forgotten grave. All our treaties with his band were deliberately broken by us. We cannot undo the evils of the past, but it is not too late to honor the memory of him who stood foremost among American aborigines. Well may it be said of him: "Greater love hath no man than that he die for his country." Certainly his deeds and his character merit a dignified and a fitting memorial.

AGRICULTURE OF THE RED MEN

WHO built the mounds? is a question we are not attempting to answer. However, we do want to impress upon the reader that the Red Men, as discovered by the White Men, were a great people; that their towns were populous; that their condition was comfortable; that their character, before they were aroused by foreign influences, was peaceful.

To become still better acquainted with the Red Men we reprint herewith excerpts from the reports of just a few of the early explorers that contain references to the agriculture practiced by the then existing Red Men. (Twelfth Annual Report, Bureau of Ethnology, 1891, pages 615-618.)

"When first visited by Europeans there was scarcely a tribe from the Atlantic to the borders of the western plains but that had its fixed seat, its local habitation, and subsisted to a very large extent upon the products of agriculture.

"DeSoto found all the tribes he visited, from the Florida peninsula to the western part of Arkansas, cultivating maize and various vegetables.

"The early voyagers along the Atlantic shore found the same thing true from Florida to Massachusetts. Capt. John Smith and his colony, and in fact all the early colonies, depended very largely for subsistence upon this fact. Jacques Cartier found the inhabitants of old Hochelaga cultivating maize. Champlain testifies the same thing's being true of the Iroquois. LaSalle and his companions observed the Indians of Illinois, and from thence southward along the Mississippi, cultivating and to a large extent subsisting upon maize.

HARIOT, 1587, DESCRIBES CROPS CULTIVATED

"Thomas Hariot, a very intelligent and reliable observer, gives the following notes in regard to the cultivating of maize and vegetables by the Indians of the Virginia coast:

Pagatowr, a kind of grain so called by the inhabitants; the same in the West Indies is called Mayze, Englishman call it Guiny-wheat or Tur-

key-wheat, according to the names of the countries from whence the like hath been brought. The grain is about the bigness of our ordinary English peas and not much different in form and shape; but of divers colors, some white, some red, some yellow and some blue. All of these yield a very white and sweet flour, being used according to his kind, it maketh a very good bread.—* * *

Okindgier, called by us beans, because in greatness and partly in shape they are like the beans in England, saving that they are flatter. * * *

Wickonzowr, called by us pease, in respect of the beans for distinctions sake, because they are much less although in form they little differ. * * *

Macoqwer, according to their several forms, called by us Pompions, Melons, and Gourds because they are of like forms as those kinds in England.

All the aforesaid commodities for victual are set or sowed, sometimes in grounds apart and severally by themselves, but for the most part together in one ground mixtly: the manner thereof with the dressing and preparing of the ground, because I will note unto you the fertility of the soil, I think good briefly to describe.

The ground they never fatten with muck, dung or anything, neither plow nor dig it as we do in England, but only prepare it in sort as followeth: A few days before they sow or set, the men with wooden instruments made almost in the form of mattocks or hoes with long handles, the women with short peckers or parers, because they use them sitting, of a foot long, and about five inches in breadth, do only break the upper part of the ground to raise up the weeds, grass and old stubs of cornstalks with their roots. The which after a day or two days drying in the sun, being scraped up into many small heaps, to save them labor for carrying them away, they burn to ashes. And whereas some may think that they use the ashes for to better the ground, I say that then they would either disperse the ashes abroad, which we observe they do not, except the heaps be too great, or else would take special care to set their corn where the ashes lie, which also we find they are careless of. And this is all the husbanding of their ground that they use.

Then their setting or sowing is after this manner. First, for their corn, beginning in one corner of the plot with a pecker they make a hole wherein they put out four grains, with great care that they touch not one another, (about an inch asunder) and cover them with the mould again; and so throughout the whole plot, making such holes and using them after such manner, but with this regard, that they may be made in ranks, every rank differing from the other half a fathom or a yard, and the holes also in every rank. By this means there is a yard of spare ground between every hole; where, according to discretion here and there they set as many beans and pease; in divers places also among the seeds of Macocqwer, Melden and Planta Solis. * * * There is an herb which is sowed

apart by itself, and it is called by the inhabitants Uppowoc; in the West Indies it has divers names according to the several places and countries where it groweth and is used; the Spaniards call it tobacco, the leaves thereof being dried and brought into powder they use to take the fume or smoke thereof by sucking it through pipes made of clay, into their stomach and head, from whence it purgeth superfluous fleame and other gross humors, and openeth all the pores and passages of the body; by which means the use thereof not only preserves the body from obstruction, but also (if any be so that they have not been of too long continuance) in short time breaketh them; whereby their bodies are notably preserved in health, and know not many grievous diseases, wherewithal we in England are oftentimes afflicted.—Hariot (Thomas)—"A Brief & True Report," etc., of Virginia, Reprint, N. Y., 1872, pages 13-16.

"This, we must bear in mind, was written in 1587, nearly twenty years before the first permanent European settlement in Virginia. Another point worthy of notice as indicative of considerable experience in cultivation is that there were in use in the section visited by Mr. Hariot four varieties of maize.

BEVERLY GIVES EVIDENCE OF LONG CULTIVATION OF MAIZE, ETC.

Beverly, in his History of Virginia (Second edition, London, 1722, pages 125-128, says:

Besides all these, our natives had originally amongst them, Indian corn, Peas, Beans, Potatoes (Sweet Potatoes) and Tobacco.

This Indian corn was the staff of food upon which the Indians did ever depend; for when sickness, bad weather, war or any other accident kept them from hunting, fishing and fowling, this, with the addition of some Peas, Beans and such other fruits of the Earth, as were then in season, was the family's dependence and support of their women and children.

There are four sorts of Indian corn, two of which are early ripe, and two late ripe, all growing in the same manner. Every single grain of this when planted produces a tall up-right stalk which has several ears hanging on the sides of it, from six to ten inches long. * * * The late corn is diversify'ed by the shape of the grain only, without respect to the accidental differences in colour, some being blue, some yellow, some white and some streak'd. That therefore which makes the distinction is the plumpness or shriveling of the grain; the one looks as smooth and as full as the early ripe corn and this they call flint corn; the other has a larger grain and looks shrivell'd with a dent in the back of the grain as if it had never come into perfection, and this they call **she-corn.**

All these sorts are planted alike in rows, three, four or five grains in a hill, the larger sort at four or five foot distance, the lesser sort nearer. The Indians used to give it one or two weedings and make a hill about it, and so the labor was done. They likewise plant a bean in the same hill with the corn, upon whose stalk it sustains itself.

The Indians sow'd peas sometimes in the intervals of the rows of corn, but more generally in a patch of ground by themselves. * * *

Their potatoes are either red or white, about as long as a boy's leg, and sometimes as long and big as both the leg and thigh of a young child, and very much resembling it in shape.

How the Indians order'd their tobacco I am not certain, they now depending chiefly upon the English for what they smoak.

This long extract from Beverly has been given, as it furnishes additional evidence of the long cultivation of maize, the varieties being the same now chiefly in use in the South.

MARQUETTE AND OTHERS ADD INTERESTING TESTIMONY

Marquette, speaking of the Illinois Indians (Voyages and Discoveries, English translation, Historical Collections of Louisiana, 1852, vol. iv, page 33. Original French, page 246) as seen by him on his first visit, remarks:

They live by game, which is abundant in this country, and on Indian Corn (bled d'inde), of which they always gather a good crop, so that they have never suffered by famine. They also sow beans and melons, which are excellent, especially those with a red seed. Their squashes are not of the best: they dry them in the sun to eat in the winter and spring.

In the Jesuit Relations for 1640 (Reprint 1858) volume I, page 35, we find that twenty-nine tribes living south of the lakes are mentioned as sedentary and cultivators of the soil. LeClerq (Estab. of the Faith. Shea's translation, 1881, volume I, page 110) says that "The Algomquins, Iroquois, Hurons, Nipsiriniens, Neuters, and Five Nations were indeed sedentary."

DuPratz (DuPratz Hist. La., volume II, page 239 (London, 1763.) French ed., Paris, 1758, Volume III, page 8) says:

"All the nations I have known, and who inhabit from the sea as

far as the Illinois, and even farther, which is a space of about 1,500 miles, carefully cultivate the maize corn, which they make their principal subsistence."

According to Jacques Cartier, who visited Canada as early as 1535, and was, so far as known, the first European explorer who passed up the St. Lawrence, the Indians of Hochelaga (now Montreal) "had good and large fields of corn, * * * which they preserve in garets at the top of their houses." (Hakluyt's Voyages (London, 1810), volume III, page 272.)

Champlain (Voyagès de Champlain, liv. iv, caps 8, Paris, 1632) speaking in A. D. 1610, of the Indians immediately around Lakes Erie and Ontario, says that most of them cultivated corn, which was their principal article of food, and which they also exchanged for skins with the hunter tribes living to the north. They stored it in the top of their houses, and cultivated it in quantities so that they might have on hand a supply large enough to last three or four years in case of failure of the crop..—(Voyages de Champlain, page 301. Sagard, Voyagess du pays des Hurons, Paris, 1632, page 134. Edn. 1865, part 1, page 92.)

The amount of corn of the Iroquois destroyed by Denonville in 1687 is estimated at more than a million bushels.—(Charlevoix, Hist. Nouv. France, Paris, 1744, volume II, page 355. Doc. Hist. N. Y. 1st series, 1849, page 238.) According to Tonty, who took part in the expedition, they were seven days engaged in cutting up the corn of four villages.—(Hist. Coll. La., Volume I, page 70.)

MODERN CORN-CRIB OF INDIAN ORIGIN

It is from the Southern Indians that the farmers of today derive the method of constructing cribs on posts to secure their corn against vermin as is evident from the following passage in Lawson's History:

> These Santee Indians * * * make themselves cribs after a very curious manner, wherein they secure their corn from vermin, which are more frequent in these warm climates than countries more distant from the sun. These pretty fabrics are commonly supported with eight feet or posts about 7 feet from the ground, well daubed within and without upon laths with loam or clay, which makes them tight and fit to keep out the smallest insect, there being a small door at the gable end, which is made of the same composition. (Raleigh, ed. 1860, page 35.)

In regard to the Gulf States east of the Mississippi and also Arkansas, the evidence on the agricultural tendencies of the natives is so abundant that we can not give space here for more than a mere summary. Corn was grown everywhere in great abundance. DeSoto and his Spanish followers, amounting at the outset to more than 600 men, 200 horses, and a drove of hogs, subsisted almost wholly upon the products of the natives' fields. The amount of game taken during the four years they were traversing the country would scarcely have sufficed them for a single month.

DE SOTO'S CHRONICLERS TELL OF ABUNDANT INDIAN CROPS

Such expressions as the following are abundant in the narratives of the chroniclers of this ill-starred expedition:

"In the barns and in the fields, great store of maize. * * * Many sown fields which reached from one town to the other." (Gentleman of Elvas. Hist. Coll. La., Volume II, page 153.) "The maize that was in the other towns was brought hither; and in all, it was esteemed to be six thousand hanegs (fanegas)." "As soon as they came to Cale the governor commanded them to gather all the maize that was ripe in the field, which was sufficient for three months." (Ibid., page 130.)

When we remember that this was sufficient for 600 men, 200 horses and a hundred or more hogs, and that it was taken from the field of a single Indian town, we can readily appreciate the fact that these natives were agriculturists, notwithstanding the statements of some modern archaeologists to the contrary.

It is stated in Barnard de la Harpe's "Journal" that M. le Sueur "sent two Canadians to invite Avavois and the Octotatas to settle near the fort because they were good farmers and he wished to employ them in cultivating the land and working the mines."

Such is the testimony of only a few of the older authorities and of those who have studied the history of the discoveries of our continent and the early European intercourse with its aborigines.

AMERICA'S DEBT TO THE RED MEN

A FRIEND, who for years was editor of a newspaper, asked: "Of what use is it to study American prehistoric peoples? They have done nothing for the human race as it is to-day."

Our friend did not analyze his question before he asked it, for the very spirit of America comes from these little known prehistoric Americans.

They left no nomenclature, no letters; made no discoveries in metalurgy. But they have left records of long continued occupation of great stretches of territory, and they left us that which is worth more than all the gold of America; they left us—Food.

Civilizations thrive on food, and plenty of it.

Besides giving us tobacco, pre-Columbian Indians gave us the yam, the sweet potato, the "Irish" potato, various varieties of peas, beans, squashes, gourds, melons, etc., etc., and, beyond all price to American independence and agricultural wealth—corn in its several varieties: popcorn, sugar corn, sixty-day corn, one hundred and twenty day corn.

And corn, to our mind, is the one great contribution to America. The cultivation of corn created American farmers and keeps them the independent citizens they are.

In pioneer days, the value of corn was inestimable. Unlike wheat, which must be harvested within two certain weeks or the farmer must sustain great losses by its shelling out, corn can remain on its stalk safely shielded by a thick husk all during autumn and winter.

The storage of wheat is a difficult matter, necessitating tight bins and shelters. The wheat grower must market his wheat immediately, for lack of proper shelter, while the corn grower can use his convenience, as the corn can be kept in

almost open cribs made of rough rails or logs, and will keep until used or sold.

The European wheat growers remain peasants and serfs because they sell their wheat, millet, rye, oats and barley at harvest; while American growers can pile up their corn, feed it to animals, hold it for fair prices, and are independent, self-reliant farmers and land owners in consequence.

And to the prehistoric American Indian who first saved and planted the seed of the wild "grass" from which later generations developed "corn," America owes much.

We have many monuments for humanity's benefactors, but no people benefitted America more than the Indians, who, in a distant past age developed our American Corn.

DICKSON'S UNFINISHED NEW WORK

This shows the beginning of excavations in a hitherto unexplored portion of Dickson's Mound. At the present time, June, 1928, no doubt many other intensely interesting things have been uncovered.

DID THOUSANDS LEAVE AMERICAN BOTTOMS SUDDENLY?

IN the face of the evidences of almost a dense prehistoric population throughout this portion of Illinois, the questions arise: How did such vast numbers utterly disappear? Where did they go? Why did they leave this ideal situation which they had occupied for so long a time?

H. M. Brackinridge, writing in 1811, gives the following word picture of the situation where East St. Louis is now located:

"There is no spot in the western country capable of being more highly cultivated, or of giving support to a numerous population, than this valley. If any vestige of ancient population were to be found, this would be the place to search for it; accordingly this tract, as also the tract on the western side (where is now the city of St. Louis), exhibits proof of an immense population. If the city of Philadelphia were deserted, there would not be more numerous traces of human existence.

"The great number of mounds, and the astonishing quantity of human bones dug up everywhere, or found on the surface of the ground, with a thousand other appearances, announce that this valley was at one time filled with habitations and villages. The whole face of the bluff or hill which bounds it on the east appears to have been a continued burying ground." * * * * *

An answer to the causes of their extinction may be surmised when we consider the facts:

The white conquerors, arriving in Mexico in 1498-1500, brought with them, besides their peculiarly bloody, predatory ideas and actions, many diseases. There is no doubt in our mind that smallpox and measles penetrated from tribe to tribe to the far reaches of this broad land, wiping out entire tribes and nations, in spots not visited by white man until two hundred years later. We believe it to be reasonably well established that the Western Hemisphere was free from those two diseases at the time of its occupancy by the whites.

It is not a mere desire to hoard something that causes one to gather relics of the forgotten peoples of the American Bottoms. Rather does each piece give one a new thrill of expectation of a nearer approach to the wordless history of a people who lived, who thrived, who loved, in the fair land where we now struggle for a satisfactory "living."

To my "relic cabinet" I owe many pleasant hours in the fields and woodlands, on the streams, and in meeting and talking with fellow men whom I never would otherwise have met. The hunt for these bits of history leads one not only into sunny fields, but also into the dusty old volumes in neglected nooks of libraries and old book shops. No matter where the hunt leads, one is always finding something—something not only of the Red Men but necessarily one learns things about the early history of the discoverers and founders of our good old United States.

INJUN STUFF

HE:

Weather's too hot to work to-day,
Might get all het up.
Chickens' layin' in the shade,
So's the yeller pup.
It's jest too wet to make that hay;
So I'll slip down the old pathway
Into the bottom cornfield.
There I'll dig and hunt 'em with a vim
Which ain't no vice—it's jest a whim—
Huntin' arrowheads!

SHE:

Shelves' full and mantle full—
Still there's not enough
Axes, celts and banner stones,
And other Injun stuff.
But some men play the races—
Bet their last red penny,
Until there's nothing left at home—
Home—they ain't got any!
And some men make a hobby
Of near-beer, gin and wine,
Until they look like big, fat bottles,
And let their noses shine.
So let my husband hunt his rocks,
Carved by craftsmen long since dead;
Let him be happy 'cause he's found
One more arrowhead!

—MRS. T. W. McMILLAN, Mt. Pleasant, Iowa.

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